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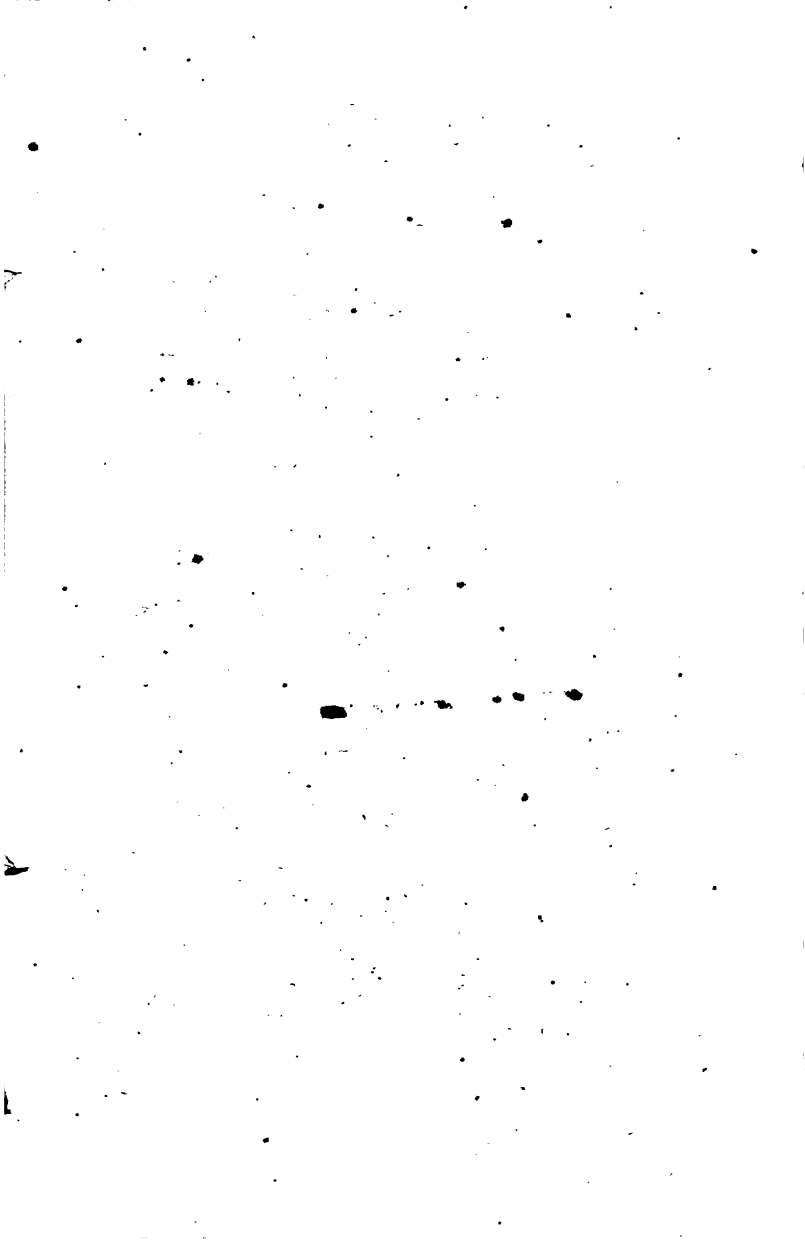
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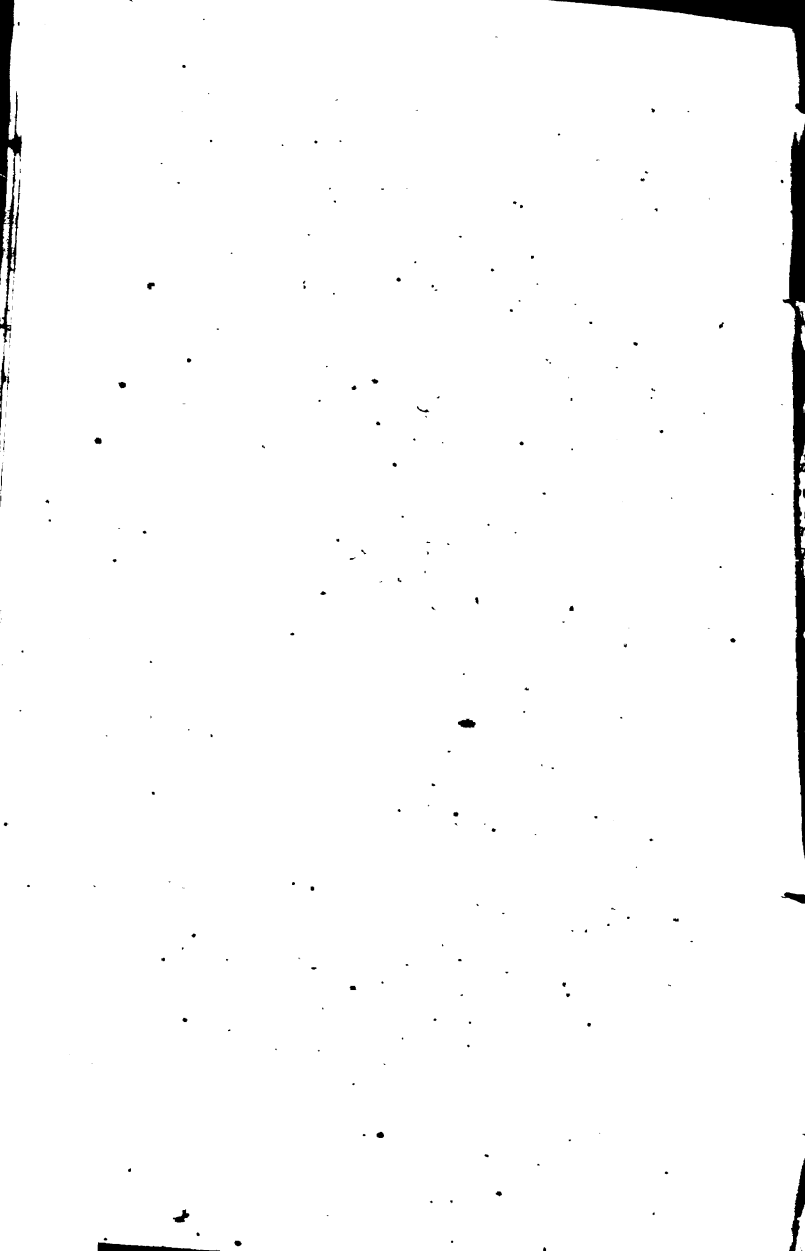
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THE  
**MONTHLY CONCERT;**

WITH

FACTS AND REFLECTIONS,

SUITED TO AWAKEN A ZEAL FOR

**THE CONVERSION OF THE WORLD.**

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BY HARVEY NEWCOMB.

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**PITTSBURGH:**

**PUBLISHED BY LUKE LOOMIS, 90, WOOD STREET.**

**SOLD ALSO BY THE MASSACHUSETTS SABBATH SCHOOL SOCIETY, BOSTON;  
E. AND G. MERRIAM, SPRINGFIELD; ANDREWS AND JUDD, HARTFORD;  
LEAVITT, LORD AND CO., AND E. COLLIER, NEW YORK; GRIGG AND  
ELLIOTT, AND J. WHEATHAM, PHILADELPHIA; COREY AND WEBSTER,  
CINCINNATI; AND BOOKSELLERS GENERALLY.**

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**1836.**



K3 11995



Entered according to Act of Congress, in the year 1836,  
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of the Western District of Pennsylvania.

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**Alexander Jaynes, Printer, Irwin's Row, Market Street, Pittsburgh.**

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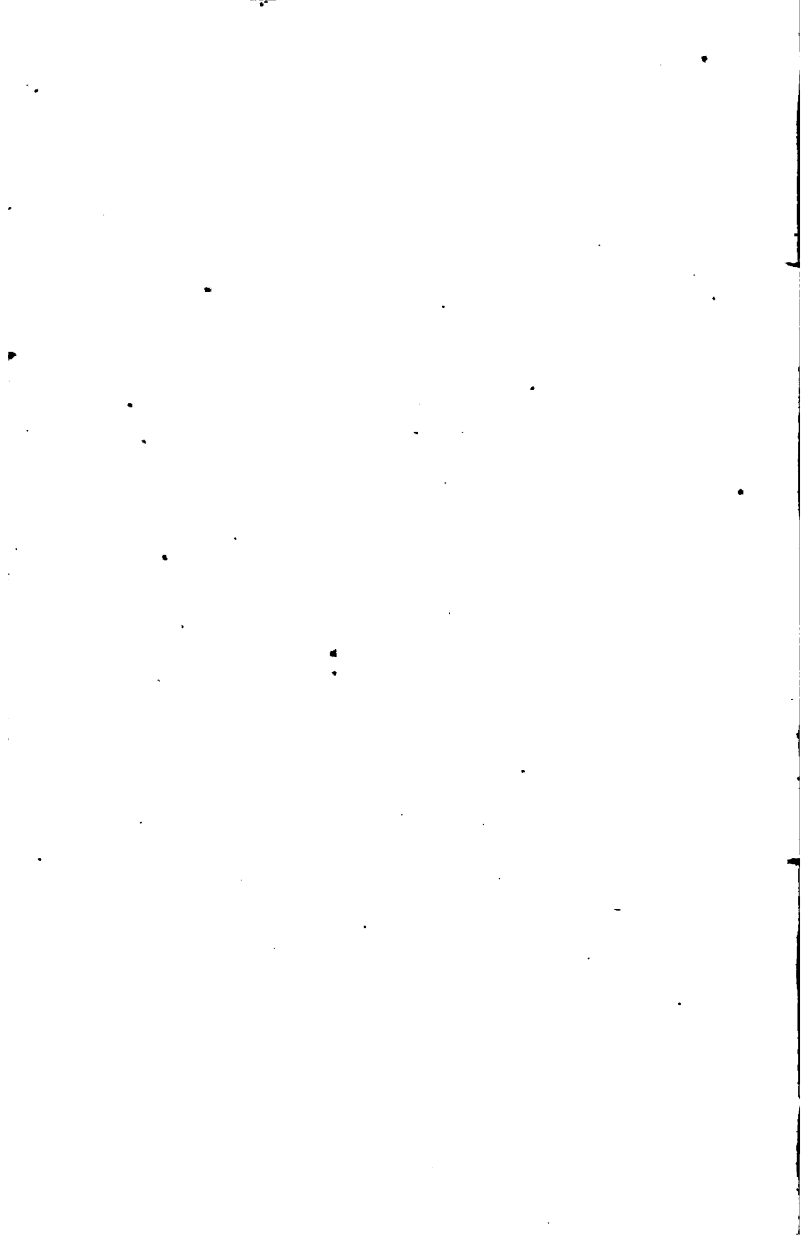
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# THE MONTHLY CONCERT.

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## CHAPTER I.

### MONTHLY CONCERT.

THE observance of the Monthly Concert of Prayer for the Conversion of the World is one of the most interesting features of the age. "If two of you shall *agree* on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."—Mat. 18:19. In compliance with the condition of this promise, Christians, in the four quarters of the globe, meet on the first Monday of every month, (having *agreed together as to the object of their petition*,) to pray for the blessing of God upon the efforts of the church, for the salvation of the world. This is a public and united acknowledgment that the vast system of benevolent operations of the present age is, of itself, perfectly impotent. It is looking to the

Almighty Arm, which only is able to accomplish this great work. And it is a remarkable fact, that Christians feel a sense of dependence upon the Spirit of God, for success, just in proportion to their active efforts for the salvation of souls. A spirit of prayer, and a spirit of activity, accompany each other. When a Christian begins to pray for any object, he begins to feel the necessity of making efforts to obtain it. When he makes an effort to do good to souls, he soon learns that he can of himself accomplish nothing. This drives him to the throne of grace. "*Thy prayers and thine alms* are come up for a memorial before God."—Acts 10:11. This was the message of the angel to Cornelius. It was not his *alms alone*, nor his *prayers alone*, which were had in remembrance before God. It was *both united*. Does not this scripture exhibit to us an important principle in the dispensations of grace? And how beautifully is this principle illustrated when Christians assemble to bring their offerings, and to pray for the blessing of God upon the instrumentalities which their alms have put in operation for the conversion of the heathen! Here their *prayers and their alms come up before God*.

With what intense interest this meeting is

## • THE MONTHLY CONCERT.

surrounded. How touching the reflection, that at the same moment the Christian world, in Europe, Asia, Africa, and the isles of the sea, are bowed before the throne of grace, to plead for the special accomplishment of the promises relating to the universal reign of the Messiah. With those denominations of Christians who observe the Monthly Concert, the manner of its observance is a sure index of the state of religion in the church. Wherever we see this meeting crowded with attentive worshippers, moved with sympathy for the temporal, moral, and spiritual condition of the heathen, and deeply grieved on account of the transgression of God's law, there we find the flame of piety shining out upon the world; there we find every domestic effort well sustained; there we find an intense feeling for the souls of the impenitent, who reject the offers of salvation. The *missionary spirit* is emphatically the *spirit of Christ*. It is the same spirit which brought him from the realms of glory, on a mission of mercy to a lost world—the same which prompted him to lead a life of humiliation, disgrace, and toil, and to suffer an ignominious death. It is that spirit of expansive benevolence, which grasps the *whole world*, as an object of Chris-

tion sympathy and effort. Where Christians are rightly informed as to the state of the heathen, their missionary spirit will always correspond with the state of spiritual feeling in their own hearts. Hence, also, where the Monthly Concert is thinly attended, where little or no interest is manifested in regard to it, and where prayers are heartless, dull, and bounded by the walls of the house which contains the assembly, we may safely conclude that a state of religious declension and spiritual barrenness prevails; professors are carnal, and worldly minded; sinners are pressing, in vast multitudes, unconverted, and perhaps unwarned, to the judgment; and every domestic effort languishes. What then shall be said of those places where this subject is entirely neglected—where no Monthly Concert exists! But the principal design of this chapter is, to offer a few suggestions as to the method of rendering the Monthly Concert interesting.

#### I. PREPARATION.

Judicious men never think of engaging in worldly pursuits without first making calculations and estimates of the means they must have in requisition, and of the personal services

which will be required of them; and then, before entering upon their business, they set themselves about making the necessary preparations, that their proceedings may not be embarrassed. The man who neglects these precautions will find his business involved in inextricable confusion. Again, when we are going to visit a distinguished person, or to entertain a respected friend, we do not fail to make such preparation, in regard to dress, equipage, &c., as the circumstances require. And why should *preparation* be thought less necessary when we go into the audience chamber of the King of Kings? In no service is *special preparation* more indispensable than in meetings for social prayer. How can the man who comes reeking hot from the world be prepared to lead the devotions of a worshipping assembly? And how can he draw forth the desires of a circle of praying Christians, in behalf of the perishing heathen, without having previously made their condition a subject of serious enquiry, of deep solicitude, of fervent prayer?

1. *Preparation on the part of the People.*

It is a great mistake to throw all the responsibility of making a meeting interesting upon



the minister. Without the co-operation of the people, the thing is impossible. In the first place, they must feel a deep interest in the *particular object* of the meeting. Without this, the exercises will inevitably be dull and spiritless. In the second place, those who are accustomed to lead in the devotional exercises must have their minds so deeply imbued with the subject, that it will be one of soul-absorbing interest. Otherwise their prayers will be scattered and lifeless, casting a chill over the feelings of the assembly. On these points a few suggestions will be offered.

(1.) *Make it a matter of principle never to be absent from the Monthly Concert, unless detained by circumstances beyond your control.*

This is a duty you owe to God and the church. It is a regular appointment of the evangelical churches (with perhaps the exception of one or two denominations) throughout Christendom. It is a meeting upon which God has evidently smiled. His people have, *agreed together* to meet *in concert*, on this occasion, to ask for a *particular blessing*. What right have you to leave your place empty? *It is a duty which you owe to yourself.* If you fail to be present

where the subject of foreign missions is presented in its most interesting aspect, you will lose your interest in the cause. If you fail to cultivate a missionary spirit, your own piety (if you have any) will languish. *It is a duty you owe to the heathen.* If you do not feel sufficient interest in the conversion of the world to lead you to the place where it is made the subject of special prayer, your efforts and your prayers in their behalf will either cease altogether, or become heartless and inefficient.

(2.) *Make yourself intimately acquainted with the condition of the heathen, and the efforts which are making for their conversion.*

This is indispensably necessary, to enable you to judge intelligently in the case. You cannot feel for those of whose wants you are ignorant. You cannot pray understandingly for the success of efforts, of the nature and extent of which you have but vague and general ideas. Hence it is necessary that you should have the reading of some one or more periodical publications, chiefly devoted to the detail of foreign missionary operations. In no other way can you keep before your mind a regular and connected view of the progress of the Redeemer's kingdom. By no

other means will you be so likely to maintain a steady and permanent feeling of interest in the great work of evangelizing the heathen. You will also find great benefit from reading the journals of modern travellers in heathen lands, for the purpose of becoming acquainted with their manners, customs, and moral condition. *Feeling* can only be called forth by having objects presented to the mind calculated to awaken emotion.

(3.) *Make the condition of the heathen, and the obligations of Christians to send them the gospel, the subject of daily meditation.*

It is not an evanescent feeling, called up once a month, and then suffered to die away, which is needed in a cause that requires *the whole energies of the church*. A deep-toned permanent feeling is called for on the part of every follower of Christ. The conversion of the world should become a subject of intense interest, resting upon the soul as a daily burden, and a source of heart-felt anxiety. And how can such a feeling be produced without special efforts to direct our thoughts to the subject? But when this state of feeling once becomes deeply seated in the soul, it will operate as a touchstone, to

open the ears, and eyes, and heart to every item of intelligence from the heathen world. It will lead to a careful and conscientious examination of personal duty, in reference to the subject. It will lead to the earnest inquiry, "Lord, what wilt thou have *me* to do?"

(4.) *Set apart a stated season every day for special prayer in behalf of the missionary cause.*

A spirit of *special prayer* must be daily cultivated, or it cannot be exercised on particular occasions. And unless we feel sufficient interest in this great subject to bear it upon our hearts daily before the throne of grace, our *occasional* prayers and efforts will be of little avail. Nor is it enough that we bring in the subject in a single petition, in general terms, in connexion with our ordinary devotions. We are so constituted as to be affected with the *detail of particulars*, while *general* facts produce little emotion. Nor can the heart be very deeply affected with many subjects at the same time. Hence, the necessity of singling out particular objects of special prayer. On these occasions accustom yourself to a distinct recital of the prominent circumstances which call for your prayers, with as much minuteness as pos-

sible; even descending to particular missions, with the difficulties and discouragements which they have to encounter. This will affect your own heart, and call forth those desires and petitions which the nature of the case requires.

Christians who maintain the course of preparation here recommended, and thus habituate themselves to special prayer in behalf of the heathen, will be prepared, when they meet their brethren at the Monthly Concert, to lead their devotions with thrilling interest, and to draw out their desires by the fervency of their own petitions.

*2. Preparation on the part of the Minister.*

It may be superfluous, and perhaps presumptuous, to urge this matter upon clergymen; for it may be supposed that the subject always lies with weight upon their hearts, and that the necessity of preparation for every public exercise is, at all times, sufficiently felt. Yet, ministers are but "earthen vessels;" and they will doubtless cordially receive any suggestions calculated to stir up their minds, and provoke them to love and good works.

(1.) *A minister ought pre-eminently to live for the conversion of the world.*

All his views, and plans, and aims, should be directed to this, as his ultimate object. He should feel, while laboring to promote the cause of his blessed Master, in the congregation over which he is placed, that every success achieved by the gospel here, will have an influence upon the heathen world. It is his province to guide the streams of Christian benevolence into their proper channels. If he does this, the more genuine piety that exists in the church under his care, the more the Christian sympathies of his people will flow out towards the perishing heathen. So that he may labor for a revival of religion at home, with a distinct reference to its influence upon the kingdom of Jesus abroad. And here it is proper to remark, that the circulation of intelligence, and the cultivation of the missionary spirit already recommended, will greatly, if not chiefly, depend upon the spirit and exertions of the minister. It is believed that every pastor might so exert his influence as to have missionary periodicals extensively taken and circulated within the bounds of his charge. And by making suitable efforts to interest the people in relation to the subject; by presenting

and enforcing the scripture doctrine of *entire consecration*, on all suitable occasions; and by promoting habits of systematic alms-giving, it is believed that ministers might more than double the amount of contributions for the support of foreign missions.

(2.) *A minister should always have his mind well stored with facts in relation to the heathen world, and the cause of missions generally.*

Let him carry out the spirit of Edwards, and he cannot fail to do this. This holy man lived when very little was doing for the heathen, and when there were no periodical publications devoted exclusively to religious subjects; yet he would read, with eagle eye, the newspapers of the day, for the single purpose of discovering evidence of the prosperity of religion; and watch, with intense interest, the bearing of political events upon the kingdom of Jesus. Besides keeping in their minds a regular chain of events connected with missionary operations, ministers ought to read every thing within their reach, calculated to throw light upon the condition of the heathen, the openings for the spread of the gospel, the means of accomplishing it, and the obligations of Christians. These sub-

jects should be so familiar as to be readily brought forward on any occasion when needed.

(3.) *It is believed that the duty of Christians to the heathen, in its various aspects, might, with great propriety, be made the subject of a discourse, on the Sabbath previous to the Monthly Concert, every month.*

The subject is sufficiently extensive, in connexion with the facts constantly occurring, to afford new matter for every such discourse. This would furnish an opportunity of urging upon the members of the church the duty of punctual attendance upon the Monthly Concert, and of *exciting an interest in their minds, which would be likely to induce them to attend.* It would also furnish an opportunity of urging the duty of giving liberally to this cause upon the many professors of religion, who are seldom seen at the Monthly Concert. It would likewise prepare the minds of the people, so as to obviate the necessity of spending so much of the limited space of time at the Concert in exhortation which ought to be spent in prayer.



(4.) *A minister would find advantage in keeping notes of the most interesting facts while reading missionary intelligence.*

During the week preceding the Monthly Concert his notes for the past month should be reviewed, to refresh his memory. He may then arrange the prominent facts relating to particular missions separately in his mind, so that he can readily bring them up, either in the illustrations of his preparatory discourse, or at the Concert, in the intervals of prayer.

(5.) *All that has been said in regard to a deep-toned spirit of daily prayer, in behalf of the heathen, applies with double force to the minister.*

If he fails to cultivate a missionary spirit in his own soul, all his efforts to engage the attention of his people to the subject will also fail. Individuals may feel and act without regard to the spirit of their pastor; but the general tone of feeling in the church will depend, instrumentally, upon him.

## II. HOW TO MAKE THE MEETING INTERESTING.

If pastor and people attend duly to the foregoing suggestions, it may be safely presumed that all will assemble at the Monthly Concert

with deep feeling and lively emotions. Every one will come warm from the closet, which has witnessed his fervent supplications in behalf of perishing millions. One feeling will pervade the whole assembly. All will be prepared to unite their hearts in supplication for an object, in relation to which the word of God teems with the most precious promises.

In order to awaken feeling, and keep up the interest of the occasion, the exercises should be lively, and varied. To effect this, they must all be short. The hymns selected should be of thrilling interest, adapted to the occasion, and the portions sung should be *short*. To give directness and spirit to the prayers, and to prevent monotony, it might be well for the pastor, before calling on a person to pray, briefly to allude to a few of the most interesting facts relating to a particular mission, or a particular object of benevolent effort, with the circumstances which call for thanksgiving, as well as the discouragements attending the same, and request the person who leads to direct his petitions to that particular object. And these remarks should be previously so well digested as to consume as little time as possible, and to come *directly to the point*; for it should be constantly borne in

mind that the great object of the meeting is to *pray*. His aim should be to awaken devotional feeling, and to direct the supplications of the people to the single object for which they are assembled. This will prevent the tedious repetition which is so frequently heard at Monthly Concerts, where all that lead in prayer go over the same ground. All the prayers should be simple, fervent, short. Every one should feel that he is but an individual of the family, who have come to their Father's house to offer their requests; and though all may join in the petition of an individual, yet every one may have a desire which none but himself can express; so that no one has a right to occupy more than a due proportion of the time. And the brethren should be careful to confine themselves to the single object selected. Or, if the above plan is not pursued, each one who leads should for himself select the particular object which bears most heavily upon his own heart, and confine his petitions to it. The next one who leads may do the same, being careful not to touch upon the ground occupied by the previous prayer; and others may pursue the same plan. Thus, at the close of the meeting, the petitions will have embraced a great variety of subjects,

descending to particulars in each, without needless repetitions. At the close, the pastor may offer a comprehensive prayer, including those objects of benevolent effort, connected with the conversion of the world, which have not been distinctly mentioned in the previous petitions. After these exercises, the taking up of a collection for the support of foreign missions should never be forgotten. Our *prayers and alms* must go up together.

The Monthly Concert is often rendered uninteresting, and placed upon a level with other meetings, by the inappropriateness of the exercises. Every one who leads the devotions of the assembly should remember that we come not together on this occasion to pray for ourselves, nor for the church to which we belong, nor for the conversion of sinners around us, but for the *conversion of the world*. With some conscientious people there is a feeling that revolts at the idea of *regulating* our prayers, or *limiting* them to particular objects. But if they will examine the prayers recorded in the scriptures, they will find that almost all of them are confined to specific objects; and seldom will they find more than one object included in a petition. Our Savior speaks of prayer under

the similitude of a child asking its parents for desired objects. But what child would go to its father to ask a favor without a distinct object in view? And if he begins by asking in a careless manner for one thing, and then wanders off to something else, going the round of perhaps a dozen different objects, will not the conclusion force itself upon the parent that he really does not know what he wants? And will he not be dismissed, without any of his requests being granted?

If Christians felt as they ought to feel in relation to the conversion of the world, and if the Monthly Concert was properly conducted, it would be the most interesting meeting of the month. Christians would look forward to it with intense desire; and no ordinary obstacle would hinder them from attending it.

## CHAPTER II.

## ENTIRE CONSECRATION.

"Whatsoever ye do, do all to the glory of God."—1 Cor. 10:13.

When the scriptures speak of glorifying God, we are not to understand the glory spoken of as referring to the intrinsic excellence of his nature, nor to his own happiness or enjoyment. These are infinite. They can neither be increased nor diminished. But he has been pleased to create other beings, for the purpose of manifesting himself to them, and thereby imparting enjoyment. And, that his character might be the more perfectly displayed, he has placed the whole universe of his creation under fixed laws; so constituting his intelligent creatures, that they are moral agents, choosing or refusing obedience. Hence a relation arises between Him, as the sovereign, and them as the subjects, of a moral government. Just in proportion to the manifestation of his character to them, will the general good of the whole be promoted, and their happiness increased. However, if this were not so, it would be no selfishness in God to regard his own happiness and

glory as the chief good. The principles of eternal rectitude require that every object should be estimated according to its value. Selfishness is a preference for any objects or interests, *because they are our own*, without reference to their real worth. This is at war with all law and order; and if generally carried out in action, it would result in universal chaos. But, as God is, in his own nature, infinitely more worthy than all created beings and objects united, the justice of his character requires that he should prefer his own glory above all other interests.

This world is a revolted province of God's government. Here he has made a display of his infinite love and compassion, most inconceivably glorious, in opening a way for the return of his rebellious creatures to their allegiance, and for restoring them to his favor. This is called the establishment of his spiritual kingdom, or reign, upon earth. He is glorified, therefore, just in proportion as this Kingdom is promoted. And the passage which stands at the head of this chapter distinctly enjoins the duty of giving this kingdom the highest place in our affections, and making its promotion the first object, in every thing we do. This is what

we call ENTIRE CONSECRATION: to lay ourselves out for doing *all we can to establish the reign of Christ upon earth.*

But most professors of religion, while they formally recognize the duty of consecrating themselves wholly to God, yet, in feeling and practice, set up various standards, to suit, as they seem to suppose, the different grades of profession. The first and highest of these is for the *missionary*. And common Christians have no objection that this should be as high as the Bible makes it. A person who devotes himself to the work of a foreign missionary must be self-devoted, and self-denying. He must not shrink at any sacrifice, any suffering, any deprivation. All this is right. No one is fit for a missionary who will not encounter any hardship, any self-denial, any suffering, for the sake of the Redeemer's kingdom. The next standard is for the minister of the gospel at home. This is made a little lower than that of the foreign missionary; and yet it is felt to be above that of common Christians. For instance, for a minister of the gospel to be found amassing wealth for himself and family would be very properly considered as exceedingly inconsistent with his profession. He has consecrated him-



self to the work of the ministry; and to that he is bound, by the most solemn obligations, to devote all his energies. But it is supposed to be no inconsistency for private Christians to be reaching after wealth, with all the eagerness of men of the world, for the purpose of "laying up treasures on earth" for themselves and their families. In this case, the mistake lies not in placing the standard of the foreign missionary too high, but in bringing down the others too low. The same *entire consecration* is required of every minister of the gospel, and of every private Christian; and the one is under no higher obligation to make sacrifices, and submit to self-denial, than the other. The farmer, the mechanic, the merchant, the lawyer, and the physician, are just as much bound to labor in their respective callings, for the definite object of promoting Christ's kingdom, as the minister of the gospel or the foreign missionary: all are equally entitled to a competent support for themselves and their families; and the one has no more right to lay up wealth, or indulge in luxury and extravagance in his style and manner of living, than the other. Extravagance in either case is reprehensible, in proportion to its influence; and this makes the only difference in its crimi-

nality. Christ does not say, "He that forsaketh not all that he hath, cannot be a minister or a missionary;" but, "*Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple.*" It is no uncommon thing to hear professors of religion censure missionaries with great severity for indulgences of which they would not think of denying themselves; and often for things which they deem indispensable to the comfort or convenience of themselves or their families. But this is a most contracted and selfish spirit. It arises from a fundamental error in the matter of giving. Whatever is given to benevolent purposes, is regarded by such persons as a species of charity. They suppose they are *giving of their own*, and thereby conferring a corresponding obligation upon the receivers. Hence missionaries, and even ministers at home, are regarded as subsisting upon *charity*; and often they are narrowly watched, and put upon as close allowances, almost, as the inmates of an almshouse.

Now, suppose a wealthy person should employ one man as a *steward*, to take charge of his business, and another as a *teacher*, to instruct his children: but as all the goods and money are in the hands of the steward, he

treats himself as though they were his own. His dress, equipage, furniture, &c., though all purchased with his master's money, are of the most expensive kind. His table is loaded with luxuries. His family are decorated with finery, and rolled about in their carriage. But the poor teacher, because his master's money does not pass through his hands, is stinted in every thing. The steward deals out to him a scanty allowance of the bare necessities of life. And if, from this pittance, he saves enough to purchase some articles, not wholly indispensable, but which contribute greatly to the comfort and convenience of his family, he is made the subject of censorious remarks by the steward's family. "He has devoted himself to the art of teaching; he is supported with *our* money; he has no business to live in such style." What would be thought of such a steward? Yet this is the conduct of very many professors of religion. All men are but stewards of God. "As every man hath received the gift, so minister the same, one to another, as *good stewards of the manifold grace of God.*"—1 Pet. 4:10. The property which God puts into the hands of his children is no more their own than this rich man's property would be the

steward's; and they have no more right to spend it merely for their own personal gratification and private ends than he would have. To do so, is just as much **ROBBING** God as the conduct of this steward would be robbing his master; and to give grudgingly and sparingly for the support of those whom God has employed to teach his children, is as unjust as the conduct of the steward towards the teacher; and the harsh and censorious remarks which are made respecting the money expended by clergymen and missionaries, for the comfort and convenience of their families, are often no less unreasonable and wicked.\*

The Bible unequivocally condemns the practice of *accumulating wealth for ourselves*. "Lay not up for yourselves treasures upon earth. "Labor not to be rich." "We brought nothing into this world, and it is certain we can carry nothing out." "And, *having food and raiment, let us be therewith content.*" "But they that *will be rich* fall into temptation, and a snare, and into many foolish and

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\* Clergymen, from what we consider a false delicacy, (though perhaps arising from amiable feelings,) too often keep back the truth upon this subject. As the author is a layman, he feels no such delicacy.

hurtful lusts, which drown men in destruction and perdition. For the *love of money* is the root of all evil."—Mat. 6:19; Prov. 23:4; 1 Tim. 6:7—10. From all these passages, we conclude that every man has a right to appropriate to his own use so much of the proceeds of his calling, or of his income, as will furnish a competent support for himself and family; but that he has no right to hoard up the rest. He is bound to employ it for the glory of God, in building up his kingdom. But the point most difficult to be settled is, "What is this competency?" Some think it necessarily implies the laying by of a certain indefinite sum for future contingencies. It is probably at this point that the sordid feeling of avarice begins. An aged man, of considerable wealth, told the writer, that the moment he began to lay up money his heart began to contract; and that just in proportion as his property increased he found his feelings clinging to it, so that he gave to benevolent objects more and more grudgingly. The apostle Paul has probably given us the only safe rule: "Having food and raiment, let us be therewith content." The same sentiment is also inculcated in the Lord's Prayer: "Give us day by day our daily bread." A Bible competence,

then, is *the means of procuring, from day to day, a comfortable support.* What these means are, depends so much upon the circumstances in which a man is placed, and his pursuits in life, that no general rule can be adopted. But still the question recurs, "What shall be done with the surplus of a man's income, beyond what is needed for present necessities?" The only difficulty here is, that men forget that *they are not their own.* They forget that all they have is the Lord's, and that they have no right to dispose of it for their personal gratification. This question would be easily answered, if every one would conscientiously ask himself, "How can I dispose of this money, so as most to glorify God, in promoting his kingdom?" And, in view of six hundred millions of perishing heathen, will any one dare say that he will be doing most for the glory of God by accumulating wealth; by adding field to field, and house to house; by adding his increase to his capital; or by investing it in bank stock? This is a serious question, of immense consequence to the interests of Zion, and the salvation of the world. Should every Christian act upon the principle of applying all the money he can make, beyond the present support of his family, to the promo-

tion of Christ's kingdom, an amazing impulse would be given to every benevolent effort. The gospel would soon be preached throughout the whole world. The Bible would soon be given to every family on the globe. "*Whatsoever ye do, do all to the glory of God.*" Where will your money do the most for the glory of God? This is the question to be decided by every Christian, at his peril.

But although no one can deny that the practice of accumulating wealth is contrary to the express declarations of scripture, yet there are many objections raised against the doctrine, as a *practical principle*. Some of the most prominent of these we will attempt to answer.

1. "*We must provide for sickness and old age.*"

This is specious and plausible; but what saith the scripture? "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." "As thy days, so shall thy strength be." "Trust in the Lord, and do good; so shalt thou dwell in the land, and *verily thou shalt be fed.*" "Cast thy bread

upon the waters: for thou shalt find it after many days." "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Mat. 6:33, 34; Deut. 33:25; Ps. 37:3, 25; Eccl. 11:1. These promises are a surer dependence than all the wealth of christendom; for the whole of it is at the command of our heavenly Father, who can, whenever he pleases, and by means beyond our conception, make it minister to the necessities of his children. "Riches certainly make themselves wings; they fly away as an eagle towards heaven;" "but the word of the Lord our God shall stand for ever."—Prov. 33:5; Isa. 40:8.

2. "*We must provide for our children.*"

This is admitted. But what provision is necessary for them? If you support them during their minority, and give them a thorough education, will they not be as capable as you are of providing for themselves? And does not all experience show that the inheritance of wealth from parents is more likely to prove a curse than a blessing to the children? (1.) If the children see that the great object of their parents' toil and anxiety is to lay up money for them, will it not lead them to regard riches as the su-



preme good, and to place an almost immovable barrier in the way of their conversion? (2.) Will not the expectation of abundance, in which the children of the rich are necessarily educated, lead them to undervalue and neglect their privileges? Will it not have a constant tendency to prevent the development of their faculties? Will they not, thus, be much more likely to be incapable of taking care of themselves? And does not this furnish a solution of the fact, that the children of wealthy parents so often become dissolute spendthrifts?

One of the chief objects of education is the trial and discipline necessary to develop the faculties, and render men fit for the active duties of life. Is not this, at least in a measure, lost when young persons are brought upon the stage of action without ever having been thrown upon their own resources?

*3. Another objection, which has no inconsiderable weight with some minds, is, that this doctrine would tend to check the spirit of enterprise, by preventing the accumulation of capital sufficient to conduct extensive business operations.*

This, however, is altogether hypothetical. Until the world is converted, *all men* will not act upon this principle. There will be men

enough to furnish capital for such purposes, who choose their portion in this world. And when that great event shall have been achieved, the resources of the church will not need to be turned into the present channels of benevolent effort. But if it is still said that this will be throwing the great business operations into the hands of worldly men, the whole difficulty may be removed by uniting the means of a number of Christians in the same enterprise. The mightiest rivers are formed by the confluence of little streams.

*4. Another difficulty felt by many is, that there would be no rich men in the church, to give largely for the endowment of public institutions, and other great objects of benevolence.*

But if all Christians were to act upon the principle here advanced, there would be no need of such large donations. It is estimated that there are two millions of professors of religion in the United States. Allowing five to a family, this would make four hundred thousand families. On an average, we suppose every family might save, by industry, economy, and self-denial, at least fifty dollars a year. This would furnish **TWENTY MILLIONS**, every year, (besides the immense sums now hoarded up by

the church,) for carrying forward the glorious work in which the church is engaged. Now let every man answer to his conscience whether this money is doing as much for the glory of God, in the coffers of avaricious professors of religion, as it might be if employed in providing and sustaining the means necessary to be used for the conversion of the world? The sum actually contributed by the church in the United States, for all benevolent purposes, would probably fall short of *half a million*. Yet God requires us to *do all we can* to promote his kingdom. How then will the church account to God for the nineteen millions and a half which they might have poured into the treasury of the Lord every year, but which, through covetousness, they have held back? “WILL A MAN ROB GOD? Yet ye have robbed me. But ye say, Wherein have we robbed thee? *In tithes and offerings. Ye are cursed with a curse:* for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me, now, herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”—Mal. 3:8—10.

## CHAPTER III.

## CONDITION AND PROSPECTS OF THE HEATHEN.

To feel our obligations to those who are without the gospel, we must know the true character of heathenism. To present this, in its horrid details, would require volumes. The object of this chapter is simply to give a summary view of this revolting subject. These facts are perhaps familiar to most persons into whose hands this little volume may fall; yet a re-perusal of them cannot fail to awaken sympathy, and excite feeling in every benevolent heart. As no original could be produced on this subject, the writer has availed himself of such striking facts as came most readily to hand. The extracts are chiefly taken from a small work by Rev. B. H. Hooker. Those who wish for more particular information may consult Tyeman and Bennett's Journal; Ellis' Polynesian Researches; Dr. Buchanan; Abbe Dubois; Memoirs of Mrs. Judson; the Missionary Herald; Lander's Journal; Gutzlaff's Journal; Abeel's Tour; and the journals of modern travellers in

heathen countries generally, and they will find these statements more than corroborated.

**"I. ABSURDITIES OF HEATHENISM IN RESPECT  
TO THE DEITY AND DIVINE WORSHIP.**

*"1. Objects of worship.*

"More than 200,000,000 of our race, embracing China and contiguous countries, are Buddhists, worshipping a great variety of imaginary deities, paying homage to the spirits of departed ancestors, and to innumerable idols. More than 50,000,000 are worshippers of the Grand Lama, a deified human being. More than 100,000,000, including Hindostan and regions adjacent, are worshippers of the deity under three forms, Brahma, Vishna, and Siwa, with numberless subordinate deities. The millions inhabiting the various Asiatic and Pacific islands worship an endless variety of false gods, represented by images in every variety of monstrous and disgusting forms. In different pagan nations various animals receive divine honors, as the cow in India, various reptiles in South Africa, the shark among the natives of the Pacific isles, and the crow among the natives of

the North West coast. The luminaries of heaven are also deified, as are rivers, and trees, and departed souls of men, and malignant demons!

*"2. Their religious rites evince the greatest degradation. In some regions they are attended with excessive cruelties.*

"'The shark,' says Rev. Mr. Ellis, 'was formerly worshipped in the South Sea islands. On the occasion of worship, the priests sallied forth, and wherever a company of persons were assembled, a rope with a noose was suddenly and unexpectedly thrown among them, and the first person taken in the snare, man, woman, or child, was strangled, cut in pieces, and thrown into the sea, to be devoured by the shark.'

"Dr. Buchanan writes: 'The horrid solemnities of Juggernaut continue. Yesterday a woman devoted herself to the idol. The wheel did not kill her instantaneously, as is generally the case, but she died in a few hours. This morning, as I passed 'the place of skulls,' nothing remained but her bones.'

"Religious rites, in some regions, are most disgusting. 'The car of the Hindoo idol,' says Dr. Buchanan, 'moved on a little way, and

then stopped. A boy of about twelve years was then brought forth, to attempt something yet more lascivious, if peradventure the god would move. The child perfected the praise of his idol with such ardent expression and gesture, that the god was pleased, and the multitude, emitting a yell of sensual delight, urged the car along.' The Hindoo gods are represented as examples of every kind of licentiousness, and as pleased with correspondent rites of worship. Their images, and the sculpture of their temples, are spectacles of impurity. The whole idol system exerts a most debasing and demoralizing influence upon the mind. What a contrast between paganism and revelation on the grand point, the character of God, and the way of acceptance with him!

“II. THE HEATHEN HAVE NO CORRECT IDEAS  
OF A FUTURE STATE.

“This is another affecting feature of their moral degradation. The Chinese and the Hindoos (and theirs is the faith of more than half the heathen world) believe in the *transmigration of the soul*, or its passage, after death, from its present body to some other; the good, to nobler; the bad, to viler bodies. These views

involve a mere animal existence after death, and rewards and punishments corresponding to such an existence. Various African and Indian tribes suppose the future state a sort of continuance of the present, involving similar wants, and perils, and circumstances. Accordingly, the grave of the Indian receives also his dress, arms, &c. Retribution to the good will consist of cloudless skies; unfading verdure, and abundant game, with all the luxuries of sensual appetite; while the wicked are to endure all the torments of ungratified desire, in barren lands, abounding with wild beasts and venomous serpents, and darkened with storms and tempests.

Without greater particularity on this subject, it may suffice to say, that while we find no pagan nation destitute of some idea of a future state, we find none whose views are not mingled with extravagant absurdities. While they have been unable to resist the impression of a future life, they have given to a corrupt and disordered fancy the privilege of drawing such a picture as she pleased.

“In respect to character, moral debasement is the universal tendency of heathen views of futurity. An anticipated sensual paradise countenances the base appetites, while the fierce and



malignant passions are inflamed by the supposed future rewards of success in war or schemes of revenge. Instead of awing the transgressor's mind, and repressing evil deeds, the reverse is the melancholy fact. And on *happiness* their influence is no less disastrous. By bloody sacrifices of human victims, by unbounded indulgence of hateful lusts and malignant passions, countenanced and encouraged as these are by absurd views of a future world, the sum of human misery has been vastly increased.

#### " III. VICE AND CRIME AMONG THE HEATHEN.

" The united voice of all who have dwelt among the heathen proclaims that none but those actually present to behold them can have any idea of what revolting scenes of depravity are every day witnessed. Those upon the spot declare the awful picture of heathen abominations drawn in the first chapter of Romans is essentially the state of heathenism as developed before their eyes. Vice bursts over all control, and rolls its waves of corruption on every side. The whole idol system, all over the earth, is full of abominations: it carries its deluded victims down to such a frightful depth of shameless pol-

lution as renders details too revolting to be endured.

**" IV. THE MISERIES OF THE HEATHEN ARE VERY GREAT.**

**" 1. *Despotic governments* produce incalculable misery. The arm of oppression often robs men in an hour of the gains of years, thus plunging families, sometimes whole districts, into the depths of poverty and misery. Capricious and sanguinary laws stretch the rod of terror over the enslaved and trembling subject. Property, liberty, and life, must be surrendered at the caprice of a tyrant.**

**" 2. *Religious customs* inflict great miseries. It has ever been a favorite pagan notion that suffering was pleasing to the deity: This is often voluntary, inflicted by deluded devotees upon themselves. The flesh is cut or pierced with sharp instruments, tortured by fire, or emaciated by abstinence from food. A most miserable death is often the consequence of this infatuation. Some cast themselves upon iron spikes, which inflict deadly wounds; others bury themselves alive in the earth; others sink themselves, with heavy stones, to the bottom of the ocean;**

others throw themselves beneath the wheels of iron cars. The funeral pile in India was a dreadful specimen of self-inflicted misery,

"In the year 1799 twenty-two females," says the London Christian Observer, "were burnt alive with the dead body of Unutio, a Brahmin. The fire was kept burning three days! When one or more arrived the ceremony was gone through with, and they threw themselves upon the blazing fire! On the first day three were burned: on the second and third days *nineteen* more." "Another Brahmin died, near Serampore, who had married forty wives: all but eighteen had died before him. On this occasion, a fire, extending ten or twelve yards in length, was prepared, into which the remaining eighteen threw themselves, leaving more than forty children." In the Bengal presidency, in nine years, from 1815 to 1824, the number of *suttees* (cases of burning as above) was 5,997.

"The sufferings by *pilgrimages* in India are immense. More than 300,000 persons have been known to visit a favorite idol in a single year. By disease and want a frightful havoc of life is occasioned. The London Missionary Register gives the following facts, from an eye witness: 'The poor pilgrims are to be seen in

every direction, dead, or in the agonies of death, lying by fives, tens, or twenties; and in some parts there were hundreds to be seen in one place.' 'I saw one poor creature who was partly eaten, though alive. The crows made an incision in the back, and were pulling at the wound when I came up. The poor creature, feeling the torment, moved his head and shoulders for a moment. The birds flew up, but immediately returned, and recommenced their meal.'

"3. Their miseries are multiplied by the *want of natural affection*. 'Sometimes, tired of waiting on him, the South Sea native would pierce his aged and unsuspecting father with a spear. Sometimes the children would pretend they were carrying their father to bathe, when they would throw him into a grave, previously prepared, stifle his cries, and put an end to his life by throwing large stones upon him.'—*Ellis*.

"Infanticide has prevailed in almost every heathen country. 'Hundreds of helpless children,' says Mr. Kingsbury, 'have been murdered among the Choctaws. Sometimes the mother digs a grave, and buries the child alive, as soon as it is born. Sometimes she puts it to death by

stamping on its breast, by strangling, or knocking it on the head.'

“ ‘ A Hindoo woman cast her child, between three and four years old, into the Ganges, as an offering to the goddess. The little creature made its way to a raft of bamboos that happened to be floating by, and seizing one end of it, was drifted along, crying to its unnatural parent for help. She, perceiving from the shore the danger of the child's escaping, plunged into the water, tore away its hold, broke its neck, and hurled its lifeless corpse into the middle of the current, by which it was soon drifted out of sight.’—*Tyerman and Bennett.*

“ ‘ When her child is sick, the heathen mother will not endure the trouble of taking care of it. She stifles its cries with her hand, hurries it into a grave already prepared, and tramples to a level the earth, under which the offspring of her bosom is struggling in the agonies of death.’—*Rev. Mr. Stewart.*

“ ‘ It is supposed that 10,000 infants are murdered in the province of Bengal every month. They are offered in sacrifice to the Ganges; buried alive; hung up in baskets on trees, to be devoured by ants and birds of prey; or exposed

to be torn to pieces by crocodiles, jackalls, and tigers.'—*Rev. Mr. Ward.*

" 'I do not recollect meeting with a female in the islands, during the whole of my residence there, who had been a mother while idolatry prevailed, and had not embued her hands in the blood of her offspring.'—*Rev. Mr. Ellis.*

" 4. *Heathen wars are cruel.* War is horrid enough under all the mitigations of civilized life; but in pagan lands it is carried on with terrible ferocity. Scarcely could unchained demons, bursting from their abodes beneath, make more horrid exhibitions of malignant passions. 'The barbarity of wars in the South Sea islands,' says *Rev. Mr. Ellis*, 'was dreadful. Here a warrior might be seen tossing little children and infants into the air, and catching them upon the point of his spear, where they expired in agonies. There another might be seen dragging, in savage triumph, five or six lifeless children by a cord, which had been passed successively through their heads, from ear to ear. Yonder, all covered with gore, another might be seen scooping with his hands the blood from the gushing trunk of his decapitated foe, and drinking it with hideous exultation.'

" 5. Their sorrows are multiplied by *indif-*

*ference to each other's woes.* The most hard-hearted selfishness is generated by heathenism. The sick languish unattended; the poor perish by cruel neglect, or direct acts of inhumanity. 'As we passed we saw a poor man lying dead among the heaps of grain. He had just picked up a few husks of peas and grain, which it appears he had been attempting to eat, but was too far gone. Not a single man in the market would give the poor creature one handful of wheat to save his life.'—*Christian Observer*.

" 'Every Hindoo,' says Dr. Ward, 'in the hour of death, is hurried to the side of the Ganges, or some sacred river, where he is exposed to the burning sun by day, and the dews and cold by night. Just before the soul quits the body he is immersed to the middle in the stream, while his relations stand round him, tormenting him, in these last moments, with superstitious rites, and increasing a hundred fold the pains of dying. Very often, when recovery might be hoped for, these barbarous rites bring on premature death.'

" 6. *Sense of insecurity* is a great source of misery. Every thing dear in the present world, friends, property, liberty, and life, are in constant jeopardy from the rapacity of despots.

The storm may burst at any moment, taking every thing dear at a single stroke, or repeat its visit, emptying the vials of wrath drop by drop. The effects of superstition in this respect, especially in Africa, are appalling. ‘When one of the royal family dies, human blood must flow, as an offering to the gods. On these occasions the princes rush out, seize the first person they meet, and drag him in for sacrifice. While this season lasts, therefore, it is with trembling-steps that any one crosses his threshold; and when compelled to do so, he rushes along with the utmost speed, avoiding every moment the murderous grasp that would consign him to death.’  
—*Landers’ Journal*.

“7. *Unrestrained indulgence of passions multiplies the woes of the heathen.* The horrid passion of revenge has turned into utter desolation rich and populous provinces. Disease, the curse of unbridled lust, had made the most dreadful havoc in several of the South Sea islands when they were first visited by the missionaries. Intemperance, an importation from Christian countries, has frightfully augmented pagan wretchedness. Envy, and jealousy, and malice, and remorseless covetousness, contribute also to swell the tide, which



sends its bitter waters through a large portion of social and domestic life.

**"8. Degradation and misery of females.**

'The sacred books of Hindostan, whose precepts sway the minds of 100,000,000, speak thus: 'In every stage of life woman is created to obey. At first, she yields obedience to her father and mother. When married, she submits to her husband. In old age, she must be ruled by her children. Sinful woman must be foul as falsehood itself.' Such sentiments live in the heart, and govern the life of every Hindoo.'—*Rev. Mr. Ward.*

"'In some nations, custom, handed down from generation to generation, till it has become as strong as law, forbids a woman to reject proposals of marriage, from whatever man they come.'—*Shobert.*

"'Probably throughout the whole pagan world there does not exist a single school for the education of females, except those established by Christian benevolence. Reading and writing are to them unknown. The immortal soul is utterly neglected.'—*Shobert.*

"'It is supposed that the employments proper for women do not require education; for she can sweep the house, cook the food, collect fuel,

wait on her lord, and feed her children, without it; and having discharged these duties faithfully, the whole work of life is accomplished.'—*Rev. Mr. Ward.*

“ ‘ You cannot offer a greater insult to a Mohammedan, in Persia, than to inquire after the female part of his family. Such contempt for the female character, and such opinions respecting the design of woman’s creation, are sanctioned by the Koran, whose doctrines command the belief, and determine the practice, of 120,000,000 of the human race.’—*Sir R. K. Porter.*

“ ‘ A Circassian female, fourteen years of age, who had been captured by the Cossacks, being told she was to be set at liberty, begged to remain their prisoner, because she feared her parents would sell her, and she might fall into the hands of masters less humane than the Cossacks.’—*Dr. Clarke.*

“ ‘ In China women are obliged to perform the duties of boatmen.’—*Mr. Wood.*

“ A Brahmin, who would be far from disparaging his country, affirmed that he did not believe there was a single female in the large cities of Bengal who had not violated the laws of chastity.” “ But, in violating the laws of mo-

rality, do they not act in perfect obedience to their religion? Many of the gods of India are gods of impurity. Their temples are brothels; their worship unbounded licentiousness.

“ ‘In Alexandria I have seen a Turk, in the open street, cut off a woman’s head, because she was without a veil, and was not concealed in her cloak.’—*Col. Phipps*.

“ A Jesuit missionary in China says he has seen a woman and an ass yoked to the same plough, and the husband driving the team!

“ ‘The Pacha of Acre, in Palestine, a few years since, put to death seven of his wives at one time, with his own hand.’—*Dr. Clarke*.

“ ‘The rich and powerful in Hindostan not unfrequently punish the females of their families by causing them to be sown up in a sack, and thrown, by night, into a river or well. I have seen a rich Hindoo who was known to have destroyed several women in this way: When the magistrate attempted to bring the wealthy culprit to punishment, he found that the very parents and kindred of the victims had been bribed to depose in a court of justice that they had died a natural death. I have seen taken out of large wells several human skeletons, the remains of murdered heathen females; and I

wish it to be distinctly understood that what I relate are facts which have come under my own personal observation.'—*Col. Phipps*.

“‘As in Mohammedan, so in pagan countries, the number of a man’s wives is limited only by his income or inclination. The evils resulting from this unhallowed practice can be better conceived than described. Totally destructive of domestic peace, it renders every female, within its influence, an object of constant and bitter persecution from the wives of her husband, or a prey to the devouring envy, hatred, and malice, which continually rankle in her bosom.’

“‘When in the presence of her husband, a woman must keep her eyes upon her master, and be ready to receive his commands. When he speaks, she must be quiet, and listen to nothing besides. When he calls, she must leave every thing else, and attend upon him alone. A woman has no other god on earth than her husband. The most excellent of all good works she can perform, is to gratify him with the strictest obedience. This should be her only devotion. Though he be aged, infirm, dissipated, a drunkard, or a debauchee, she must still regard him as her god. She must serve him with

all her might, obeying him in all things, spying no defects in his character, and giving him no cause for disquiet. If he laughs, she must also laugh. If he weeps, she must also weep. If he sings, she must be in an extacy. She must never eat till her husband is satisfied. If he abstains, she must surely fast; and she must abstain from whatever food her husband dislikes. When he goes abroad, if he bids her go with him, she must follow. If he bids her stay, she must go no where during his absence. Until his return, she must not bathe, clean her teeth, pare her nails, nor eat more than once a day.'"—*Hindoo Scriptures*.

Christian females! Can you look on this picture, and not weep over the degradation and wretchedness of more than three fourths of your sex? And when you consider that you are indebted to the gospel for all your elevation of character and distinguished privileges, will not your sympathies lead to action, energetic and persevering, in their behalf? And, with all the means you have at your disposal, how much good might you not do? Here your influence pervades every department of society. In one sense you may be called the *rulers of the nation*. And shall not the streams of be-

nevolence now flowing out upon heathen lands feel your influence?

“9. *Savage customs.* The system of caste in India is one of the greatest scourges which ever afflicted human nature. It is repugnant to every feeling of justice and humanity, and binds a most grievous burden upon millions of the human family. The taboo system of the Pacific islands was a kindred work of darkness, inflicting a cruel death upon all that broke its absurd enactments. The system of ordeals, or trials of accused persons by fire, water, poison, exposure to wild beasts, &c., is a perfect mockery of justice, and a vast arena of cruelty and misery.”

#### V. PROSPECTS OF THE HEATHEN FOR ETERNITY.

The foregoing view of heathenism is revolting enough, yet its most distressing feature remains to be considered. The degradation and wretchedness here described pertains only to this life; but their future prospects are infinitely more appalling. After this exhibition of the character of heathenism, it would seem hardly necessary to advance an argument to prove that they cannot be saved unless they are con-

verted. But, as the point is sometimes disputed, it may not be amiss to give the question a brief consideration. The prospects of the heathen for eternity must be felt before the church will awake to her duty in relation to them, although regard for the glory of God ought to be sufficient to call forth all her active powers. We will therefore undertake to show that there is no hope of salvation for the heathen dying in his sins.

(1.) *The heathen are generally spoken of in Scripture as the objects of divine displeasure.* It is said of Ahab, that he did "according to the *abominations of the heathen.*" Ezra speaks of separating the children of Israel from the "*filthiness of the heathen.*" David prays, "Pour out thy wrath upon the heathen." And, by the prophet Micah, the Lord declares, "I will execute vengeance in anger and fury upon the heathen."—2 Kings 16:3; Ezra 6:21; Ps. 79:6; Micah 5:15. From these, and numerous other passages, it appears that the heathen are regarded as the enemies of God, and the subjects of his wrath.

(2.) *The character of the heathen has always been such as to exclude them from heaven.* The description of the heathen cha-

racter given by the apostle Paul is applicable to every age and nation. No language could better delineate both ancient and modern heathenism. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their



knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents. Without understanding, covenant-breakers, without natural affection, implacable, unmerciful. Who knowing the judgment of God, (that they which commit such things are worthy of death,) not only do the same, but have pleasure in them that do them."—Rom. 1:21—32. Yet the same apostle declares, that "without holiness no man shall see the Lord;" and the apostle John, speaking of the New Jerusalem, says, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."—Heb. 12:14; Rom. 21; 27. The heathen are *all idolators*—at least, with *very few* exceptions. Yet no sin is spoken of in the Bible with such unmingled abhorrence as idolatry. It is placed foremost in the decalogue. And it is several times expressly declared that idolators, as well as those guilty of other vices common among the

heathen, shall not enter the kingdom of heaven; but that they shall have their part in the lake that burns with fire and brimstone.—1 Cor. 6: 9, 10; Rev. 21:8.

(3.) *The heathen are without excuse.* Many people suppose that the heathen worship God according to the light they have, and that they will be accepted on account of their sincerity. But this is not the doctrine of the Bible. Paul says, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Because that which may be known of God is manifest in them: for God hath shewed it unto them. *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.*"—Rom. 1:18—20. They do not obey the light they have; and in consequence of the perversion of their faculties God has given them over to their own hearts' lusts. The manner in which they have brought upon themselves their present degradation is fully described in the subsequent verses.

(4.) *There is no way of salvation except*

*that revealed in the gospel of Jesus Christ.* This is clearly and unequivocally set forth in the scriptures: "For we have before proved both Jews and Gentiles, that they are all under sin."—Rom. 3:9. If we are all under sin, certainly none can be saved by their own works; and the Scriptures reveal no method of pardon but by faith in the Lord Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved."—Acts 4:12. "Whosoever shall call upon the name of the Lord shall be saved. But how shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? So then, faith cometh by hearing, and hearing by the word of God."—Rom. 10:13—17. The heathen will not be called to account for not believing in the Lord Jesus Christ, because they have never heard of him. In this respect, they will have less to answer for than sinners in Christian lands. But as they have all broken the law written in their hearts, and upon the visible creation, and are all under sin, *how can they be saved without the gospel?*

CHAPTER IV.

MISCELLANEOUS MATTERS.

EXTENT OF HEATHENISM.

After looking at the heart-sickening picture of heathenism presented in the preceding pages, we are led to inquire how large a portion of the human race are involved in heathenish darkness. The following table is taken from the estimate of the learned Balbi, which was calculated for the year 1826:—

	<i>Population.</i>
Europe, . . . . .	227,700,000
Asia, . . . . .	390,000,000
Africa, . . . . .	60,000,000
America, . . . . .	39,000,000
Oceanica, . . . . .	20,000,000
	<hr/>
	736,700,000

This estimate, however, is thought by many to be quite too low. Several others have been made, varying from 653,000,000 to 1,000,000,000. Since this calculation was made, more accurate information has been received, which leads to the opinion that it is too small. In

the table from which the above is extracted the population of the Chinese empire is estimated at 170,000,000; but, from the information obtained by Mr. Gutzlaff, (who has penetrated farther into this vast empire than any other foreigner,) it is the opinion of the resident missionaries that the estimate of the Chinese themselves, which is 333,000,000, is rather under than over the true number. The expedition of the Landers in Africa has also discovered an immense population in the interior of that continent, which would lead to the conclusion that the estimate of 60,000,000 for that continent is far below the fact. We are inclined to the opinion that 1,000,000,000 is nearer the truth than any other number. Assuming that to be the population of the globe, the following division, with reference to their religious worship, has been calculated:—

Christians, . . . . .	200,000,000
Jews, . . . . .	2,500,000
Mohammedans, . . . . .	140,000,000
Idolators, who profess neither the Jewish, Christian, nor Mohammedan worship, . .	657,500,000
	<hr/>
	1,000,000,000

But nearly two-thirds of those numbered here as Christians belong either to the church of Rome or to the Greek church; and they need evangelizing as much as the heathen. The 140,000,000 Mohammedans, and the 2,500,000 Jews, are in the same perishing condition. Hence, if we take 800,000,000 as the population of the globe, which is the most common estimate, we are safe in saying that at least **SIX HUNDRED MILLIONS** of our race are now perishing in heathen darkness. Appalling thought! 1800 years ago our Savior commanded his disciples to go into all the world, and preach the gospel to every creature; and *six hundred millions* are yet without the gospel!

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**600,000,000 OF HEATHEN PERISH EVERY  
THIRTY YEARS!**

**20,000,000 EVERY YEAR!!**

**54,794 EVERY DAY!!!**

**2,283 EVERY HOUR!!!!**

**38 EVERY MINUTE!!!!!**

It is estimated that a generation passes away every thirty years. This fact suggests many

solemn reflections. We naturally look upon the conversion of the world as the work of ages; and so feel that what is not done by us may be done by our children. But what is the fact? *With every generation of Christians passes off a generation of heathen.* It is supposed there are not more than 10,000,000 of real Christians in the world. Suppose one-fifth of the population of the globe die in infancy, (in which case most denominations believe they will be saved,) still, as 170,000,000 mount upward to the abode of the blessed, 630,000,000 must sink down to eternal wo! Alas! the heathen are not perpetuated in existence. Those who are not enlightened during the present generation *must perish.* What is to be done for them, *must be done by us.* Let this consideration sink deep into the heart of every Christian. Remember, *this hour* more than 2,000 heathen will be launched into eternity; and every revolving sun will summon more than 50,000, in all their guilty pollution, before the judgment seat!

THE GOSPEL THE ONLY REMEDY FOR HEATHENISM.

1. *The gospel is adapted to just such a state of things as exists in the heathen world.* It reveals the true character of God, convinces of sin, and makes known a way of pardon. This is what is needed to relieve the burdened conscience of the heathen, and deliver him from servile bondage to absurd, superstitious, and cruel observances. It also carries with it a moral power, capable of renovating his polluted mind, and raising him from his deep degradation.

2. *Facts prove that the Christian religion furnishes the only elevating principle capable of raising mankind from the depths of moral pollution.* The whole history of mankind confirms this position. The moral character of heathenism already exhibited applies with full force to the most enlightened among the ancient heathen nations. No one acquainted with the history of the world will question this. Go to Egypt, where the boasted light of science first shed its dim radiance upon our earth. Behold her wise men bowing down, and, with senseless mummeries, paying divine



honors to pious bulls, snakes, leeks, and onions! Go to Carthage at the period of its highest civilization. Behold two hundred youths, of the noblest blood of the nation, smoking upon the altar, to appease the angry god of war! Go to *enlightened, civilized* Greece. Behold her sages bowing down to 30,000 imaginary deities, and giving themselves up to the most degrading moral pollution! The history of the Roman empire presents an unbroken series of civil dissensions, bloodshed, oppression, cruelty, and the unbridled exercise of the worst passions of the human heart. In later times, when revolutionary France proclaimed herself independent of the moral restraints of Christianity, and set up the goddess of reason, behold the "*reign of terror*," human nature degraded to the condition of brutes, and the streets of her cities drenched with the blood of her citizens! But wherever Christianity has prevailed in its purity it has shed a mild influence over the institutions, manners, customs, and laws of nations; it has softened the turbulent passions of the human heart; it has created and cherished a feeling of sympathy between man and man, and rebuked oppression in all its forms; it has cherished science and the

arts, promoted mental culture and refinement of manners, elevated the female character, and created a tone of moral sentiment and feeling unknown in heathen lands. Although, even in this land of privileges, not more than one seventh part of our population profess cordially to embrace the gospel, yet we owe all our elevation, both mental and moral, to its influence. The moral power of the Christian religion is strikingly manifested in the wonderful changes produced by it, within a few years, in the South Sea islands, among the Hottentots, and among some of our western Indians. Whole tribes of Hottentots have been raised from a state of filthiness and degradation, scarce a grade above the beasts that perish, to the condition of moral, intellectual, and religious communities. "Within thirty years the gospel has driven idolatry from more than twenty of the islands of the sea. It has so tamed the ferocity of numerous savage tribes that they have beaten 'their swords into ploughshares, and their spears into pruning hooks.' It has broken in pieces some of the most iron-hearted despotisms that ever scourged our race. It has erected hundreds of temples to the living God, and from them is now pouring on the surrounding darkness the

## ● WHAT IS DOING FOR THE HEATHEN?

glorious light of truth. It has raised whole communities from the most disgusting, brutal, and miserable degradation, to intelligence, sobriety, social order, and domestic happiness. It has exerted its sanctifying power over thousands, inspiring hatred of sin, and the love and practice of holiness. It has furnished the miserable with precious consolations, and the dying with triumphant hopes.”

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## WHAT IS DOING FOR THE HEATHEN?

This question naturally arises in the mind of the inquirer on learning the deplorable state of the heathen world. But it is presumed that all who have not given the subject a minute examination will be greatly surprised to learn how little is doing for the heathen, in comparison with the magnitude of the object. The following table will exhibit, at one view, the number of missionaries in the various divisions of the globe, and the proportion which they bear to the population:—\*

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\* This was made out in the beginning of the year 1834.

<i>"Portions of the World."</i>	<i>Population.</i>	<i>Mission's.</i>
Western Africa, . . . .	Unknown.	14
South Africa, . . . .	Do.	62
African Islands, . . . .	4,200,000	6
Countries approached by } the Mediterranean, . }	60,000,000	54
Western India, . . . . }	120,000,000	15
Southern India, . . . . }		43
Northern India, . . . . }		64
Siberia, . . . . .	3,500,000	3
Burmah, . . . . .	11,000,000	4
Siam, . . . . .	2,000,000	4
Malayan Peninsula, . .	Unknown.	5
China, . . . . .	300,000,000	4*
Ceylon, . . . . .	1,500,000	30
Indian Archipelago, Aus- } tralia, . . . . . }	25,000,000	5 10
Southern Pacific, . . .		19
Northern Pacific, . . .	200,000	24
Patagonia, . . . . .	Unknown.	2†
Guiana and West Indies,	3,500,000	129
North American Indians,	2,000,000	73
Labrador, . . . . .		17
Greenland, . . . . .		16
		<hr/> 603"

\* Several missionaries have since gone to China.

† These missionaries have since returned.

From this table it appears there are 603 missionaries among the heathen. But making some allowance for such as may have been omitted, and others who have been sent out since the documents from which this information is derived were published, and including lay missionaries employed as exhorters and catechists, and also native preachers, the whole number of persons employed directly in giving religious instruction to unevangelized nations will probably not vary far from 700.\* This gives an average of about one missionary for every million. Let us bring this matter home to ourselves. If there were but *thirteen* preachers of the gospel in the United States, and a part of these were lay exhorters, we should be as well supplied with the preaching of the word as the unevangelized nations of the earth. Again, let us look at particular sections of the world. The proportion of missionaries in Burmah is one to every 2,750,000. \* This pro-

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\* This was written in the summer of 1834. Since that time a number of missionaries have been sent out, and a number have died. The aggregate would probably be increased; but as it will not materially affect the calculations which follow, the author has not taken pains to correct the statement.

portion would give the United States not quite *six*. In China, the proportion is *one to seventy-five millions!* This would not entitle us to a missionary till our population is increased to six times its present number. We are commanded to love our neighbor as ourselves, and to do to others as we would have them do to us. Let us then, in imagination, exchange place with the Chinese, and ask ourselves what we should expect from an enlightened nation, rolling in wealth, and possessing so rich a treasure as the gospel, of which we were destitute.—Hear the voice of a Hindoo convert, addressed to American Christians, and transmitted by Dr. Scudder:—

“O ye favored people, who are blessed with the Divine Spirit! ye have existed 1800 years, and what have ye done for this dark world? I am a Hindoo, poor and destitute; but ask of you, neither land, nor elephants, nor horses, nor money, nor palanquins, nor doolies; but I ask, what can be done to teach the people to obey the laws of God? O, holy people, this I ask: O good fathers, good children, good people, hear the cries of the poor, O good people!”

## WHAT OUGHT TO BE DONE FOR THE HEATHEN?

This question is promptly answered by the last command of our risen Lord: "Go ye into all the world, and preach the gospel to every creature." From the binding force of this command there is no appeal. The accompanying promise, "Lo, I am with you alway, even unto the end of the world," shows that our Savior intended to enforce upon the church the duty of preaching the gospel to every creature, *to the end of the world*. The obligation to obey this command rests upon the *present generation of Christians*, in reference to the *present generation of heathens*. If this *can* be done, and the latter die in their sins, will not the former be *guilty of their blood*? There is no evading this conclusion. What means, then, are requisite to accomplish this object? The following table will show the number of ministers, churches, and communicants, belonging to the several denominations of evangelical Christians in the United States:—

	<i>Ministers.</i>	<i>Churches.</i>	<i>Commun'ts.</i>
Orthodox congregations, . . . . .	1,100	1,250	155,000
Presbyterians, . . . . .	2,070	2,500	233,580
Dutch Reformed, . . . . .	167	197	21,115
German Reformed, . . . . .	180	600	30,000
Evangelical Lutherans, . . . . .	216	800	89,487
Associate Presbyterians, . . . . .	79	169	12,886
Cumberland Presbyterians, . . . . .	70	110	15,000
Calvinistic Baptists, . . . . .	4,100	5,800	450,000
Methodist Episcopal, . . . . .	2,232		619,771
Associate Methodists, . . . . .	400		50,000
Moravians, . . . . .	33	24	4,000
	<hr/>	<hr/>	<hr/>
	10,647	11,450	1,680,839

In the above table, the Protestant Episcopal church is not included, as we have no means of ascertaining the number of their communicants. They have 648 ministers, and between 700 and 800 parishes. The Associate Reformed, and Reformed Presbyterians, are also omitted, as they do not appear in any of the statistics which we have seen.

From the above statement, it appears that there are 11,295 ministers in the United States. But allowing for such as may have been overlooked in the preparation of the statistics from which this table was formed, and for subsequent increase, we may safely calculate that there are 12,000 ministers in the United States, who



#### **74 CAN 30,000 MISSIONARIES BE FURNISHED?**

preach truth enough to lead men to the Savior; or a little less than *one to every thousand souls*. Yet no Christian will say that our country is too well supplied. Many parts of our land are exceedingly destitute of religious privileges. Will it, then, be thought too much to allow one missionary to every twenty thousand heathen? This, of itself, would be wholly inadequate; but wherever the gospel is preached, and its power experienced, native preachers will be raised up to aid the missionaries, and ultimately take the work off their hands. Hence, this may be considered a tolerable supply. But even this would require no less than 30,000 missionaries to be now in the field.

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#### **CAN 30,000 MISSIONARIES BE FURNISHED?**

We think so. By the foregoing table it will be seen that there are 12,150 churches, of evangelical denominations, in the United States; and probably there are enough not reported in the statistics from which this table is prepared, with the subsequent increase, to swell the number to 13,000. Will any Christian say it would be impossible for 10,000 of these churches to select

from among their number one young man of approved piety and suitable capacity, and educate him for this work? No doubt it would require a more unreserved consecration than now generally prevails in the church. But would it require more than our Savior himself required of his immediate followers? And does he require less of us, so long as the "world lieth in wickedness?" The church is abundantly able to do this; and if those who bear the Christian name would renounce their worldliness, and begin to *live wholly for God*, he would doubtless multiply Revivals of Religion all over the land; and multitudes of our promising youth would be converted, to supply this call. Thus, allowing seven years for their education, in that time the churches of the United States might supply 10,000 missionaries. Let it be supposed that the United States contain one fourth of the evangelical Christian churches in the world. This will doubtless be giving us more than our due proportion. But allow only the other three fourths to Great Britain and all the other European states, and at the same ratio, they might furnish 30,000 more, in the same time. Thus, in seven years, the demand would be more than

supplied. Does any one doubt the ability of the church to accomplish this?

But again: If we love our neighbor as ourselves, shall we not be willing to *share* with him the blessings which the Lord bestows upon us? And can we look at the vast disproportion between our privileges and those of the heathen, without feeling a disposition to divide with them? Who but a monster of inhumanity, having one loaf of bread, could sit down alone, within hearing of the starving groans of his neighbor, and eat the whole himself? Do not, then, the common feelings of humanity require us to *divide* with the heathen our religious privileges? And have we not many pastors, whose circumstances would permit them to go to the heathen? The prospect of worldly advantage from mercantile pursuits allures many men, *with their families*, to foreign shores; and shall the minister of Christ be less self-denying in the cause of his Master, than worldly men in the service of mammon? Is it not a question well worth the attention of wealthy churches, whether they might not support their pastors in foreign lands? And, though left destitute of the stated administration of God's word, might they not expect the more abundant

## CAN THE CHURCH SUPPORT 30,000 MISSIONARIES? 77

blessing of God to return upon their own heads? Would not the very act of engaging in this enterprise be the means of keeping alive a brighter flame of piety in their own hearts? And would not the preaching of their pastor, in heathen lands, return to them, freighted with heaven's richest blessings?

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## CAN THE CHURCH SUPPORT 30,000 MISSIONARIES?

This is the next inquiry that presents itself. We answer:—*The church is abundantly able.* But this will never be accomplished till Christians become willing to exercise a little self-denial for the sake of Christ. Every one who professes to love the Savior, ought to blush at the facts exhibited in the following table, taken in connexion with the last.

### *Annual Income of the several Foreign Missionary Societies in the United States.*

[These calculations, except for the Board of Missions of the General Synod of the Re-

formed Dutch Church, and of the Missionary Society of the Reformed Dutch Church, are made for 1833-4.]

American Board of Commissioners for Foreign Missions, . . . . .	\$145,844
American Baptist Board of Mis- sions, . . . . .	63,000
Methodist Missionary Society, . . .	31,361
Western Foreign Missionary Soc. .	16,296
Board of Missions of the General Synod of Dutch Ref. Church, .	5,000
Missionary Society of the Reformed Dutch Church, . . . . .	1,514
	<hr/>
	\$263,015

The receipts of the Protestant Episcopal Missionary Society are not included in the above, because their foreign and domestic missionary operations are conducted by the same society. They have three missionaries, two in the Mediterranean and one among the North American Indians. The New-Haven Ladies' Greek Association have also one missionary in the Mediterranean. The expense of the American Board, in sustaining ninety-two missionaries, including outfits, printing presses,

types, printing, buildings, lay assistants, schools, &c., is \$149,906. This would average \$1,629 each. But, considering the location and employment of the four missionaries last named, they would not probably cost more than \$1000 each. But at the rate above mentioned, the expense would be \$6,516. We may then safely estimate the amount contributed in the United States, for the support of foreign missions, at \$270,000. From the first of the foregoing tables, the number of communicants in the United States would appear to be 1,680,839. To this number add the members of the Protestant Episcopal church, and of other churches not reported, and we should probably have not far from 2,000,000. Thus the contributions for the support of foreign missions amounts to an average of thirteen cents and a half a year for every professor of religion in the United States, belonging to evangelical churches, and a great proportion of this is given by persons not in communion with the churches. THIRTEEN CENTS AND A HALF A YEAR, then, is what American Christians, with all the help they can get from the world, now give for sending the gospel to the heathen! How can they expect

to accomplish an object of such magnitude by means so inadequate?

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### HOW MUCH OUGHT I TO GIVE?

Allowing three fourths of the requisite number of missionaries to be supported by Christians in other countries, 7,500 would fall to the share of the United States. Taking the expenditure of the American Board as data, this would require about \$12,000,000 annually. This sum, apportioned to each church member, would be about six dollars a year.\* “*Six*

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\* We have adopted the estimate of the comparative strength of the church in this and other countries made by Messrs. Newell and Hall, late missionaries at Bombay; but as it is generally estimated that there are 10,000,000 of real Christians in the world, and as we have not more than 2,000,000 of professors, we think *one fifth*, instead of *one fourth*, would be allowing the United States their full share. This would reduce the number of missionaries to be supplied from this country to 6,000, and the expense of supporting them to *five dollars* for each professor of religion. But may we not safely calculate that during the seven years of their preparation the number of church members would be doubled?

*dollars a year!*" cries one. "How can I think of giving six dollars a year, when I am so poor that I can hardly support my family?" But perhaps a little calculation may show how this can be done. Six dollars a year would be about eleven cents and a half a week. In how many ways do the poorest people spend eleven cents and a half a week, for things which they do not need? A man who uses tobacco will spend from five to fifteen dollars a year for this poisonous drug, which does him much harm, but no good; yet no man pleads his poverty against the cravings of a depraved appetite. Again, how many families spend from ten to thirty dollars a year for *tea and coffee*,\* and an

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\* The following table shows the value of the three articles of *tea, coffee, and silks* imported into the United States in the year 1831. As this is the custom house valuation, it is presumed that the consumer, who purchases at retail, pays twice that amount. We have, therefore, placed what we suppose to be the retail price in an opposite column.

	<i>Custom House Value.</i>	<i>Retail Price.</i>
Coffee, . . .	\$6,317,666	\$12,635,332
Tea, . . .	1,416,037	2,836,074
Silks, . . .	10,904,263	21,808,786
	<hr/>	<hr/>
	\$18,640,096	\$37,280,192



equal sum for sugar to sweeten them? It is presumed no one will say these articles belong to the *real necessities of life*. Our fathers did without them, (at least the two former,) and were as healthy and happy as we are. Yet we find families indulging in the use of all these, and many more luxuries, who would feel

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The population of the U. States in 1830 was	12,858,670
From this deduct, slaves, . . . 2,009,050	} 3,762,757
Children under ten years, . . . 1,753,707	
	<hr/> 9,095,913

The amount paid for these articles, when distributed among the remaining population, would be a little more than *four dollars for each individual*; and it is presumed that professors of religion consume their due proportion. If this estimate be correct, professing Christians in the United States pay annually for these luxuries no less than *eight millions of dollars*, which is nearly *thirty times as much* as they can afford, with much grudging, to give for sending the gospel to the heathen! And what an answer we have here to all the clamor that has been made against foreign missions, on the ground that they impoverish the country! Here we have *sixty-nine times* the amount contributed for the support of foreign missions sent out of the country for three articles of luxury, which add nothing to the wealth of the nation. We mention this to show the fallacy of the objection; not to condemn the commerce in question.

Again, the following table shows the cost of ardent spirits

grieved if asked to give fifty cents a year to send the gospel to the heathen. Now we do not intend, by these remarks, to say that there

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consumed in the United States. The estimate is made for the year 1829:—

Cost of spirits drank, . . . . .	\$28,000,000
Labor lost by 375,000 drunkards, . . . .	19,562,000
Ten years lost of the lives of 37,500 drunkards, . . . . .	18,750,000
Cost of crime produced by intemperance, .	6,500,000
Cost of supporting paupers made by intemperance, . . . . .	7,000,000
Loss of labor of persons in poor houses and prisons, caused by drinking; cost of law-suits, on account of quarrels stirred up by spirits; loss of time spent in attending courts; loss occasioned by the carelessness of drunkards, . . . . .	40,188,000
	<hr/>
	\$120,000,000

Any one who feels a curiosity to see the items of this estimate carried out more fully, may consult the "History of Intemperance," p. 25. This is almost ten dollars to every man, woman, and child in the United States. It is *four times* the amount required to support 30,000 missionaries, and sixteen times the amount necessary to support the proportion assigned to the United States. Alas! how much more zealous men are to minister to the gratification of their sensual appetites, than Christians are for the building up of Christ's kingdom.

is any harm in using, with moderation, any of the productions of the earth, *provided they are not positively injurious to the human system*. But we design to show how much more readily people will spend money *merely for personal gratification*, than they will to make the heathen acquainted with the only way of life and salvation. Where is the Christian, in the possession of health, who could not, by a wise system of economy and retrenchment, save *two cents a day* for this noble purpose? Even though he should deny himself all but the necessaries of life, would it not be better for him to do so, than that the heathen should be denied the bread of life? Did not Christ deny himself *as much* for us? And does he not require us to follow his example? "Let this mind be in you, which was in Christ Jesus." —Phil. 2:5. It is a very prevalent opinion that the poor are not called upon to contribute for benevolent purposes. But our Lord thought otherwise, or he would not have commended the poor widow, who cast all her living into the treasury of the Lord.—Luke 21:1—4. There is a great mistake here; and it arises from a feeling of infidelity, indigenous in the human heart. The silver and the gold are the Lord's;

and he can turn them into such channels as he pleases. In a thousand ways, of which we have no conception, the Lord is able to pour into the hands of those who have hearts to feel for the destitute. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."—Prov. 11:24, 25. "Seek ye *first* the kingdom of God, and his righteousness, and all these things shall be added unto you."—Mat. 6:33. Here is developed a principle of God's government worthy of the serious consideration of all such as think they *cannot afford* to give to charitable purposes. Who gives them what they have? And is he not able to give abundantly more? He could convert the heathen without the intervention of the church. But then his people would lose the benefit to be derived from personal action. And does any one wish to be excused from receiving this benefit on account of his poverty? The Lord never designed that it should be done without self-denial and sacrifice. It is a part of the system of trial and discipline by

which Christians are to be prepared for the employments of heaven.

We think we have made it appear, as a general rule, that *every* Christian *might* give an average proportion of the sum requisite for the support of 30,000 missionaries among the heathen. But admitting that we may be, in this respect, mistaken, let us look at the middling class of Christians, who, though not rich, yet possess a competence of the things of this life. Do they give *all they can* to the missionary cause? Go to their houses, and examine their style of living. Look at their costly furniture, their expensive equipage and dress, and their tables groaning with luxuries. Were they to reduce their style of living to the simple wants of life, how many thousands might every such family save for the cause of missions? And do they manifest the spirit of Christ in thus expending, for personal gratification, the money which might be the means of bearing the tidings of salvation to perishing souls? Are they guiltless of the blood of those souls? Might they not make up all that would be lacking on the part of their poorer brethren?

But take another view of the subject. The

Rev. Mr. Winslow, missionary to India, now in this country, states that it is no uncommon thing for a rich Hindoo to give twenty-five thousand dollars for the celebration of a single festival in honor of their idol gods; and that some even give *fifty thousand*. Now, among all the wealthy Christians, in the most prosperous nation upon earth, are there none who will give as much to make the heathen acquainted with the word of life as these rich Hindoos will give in honor of their dumb idols? Ought not this to shame the parsimonious spirit of Christians, who, contrary to the express command of Christ, are laying up treasures in this world? How can they rise early, sit up late, and eat the bread of carefulness, to amass wealth for—they know not whom, while the world is perishing for that lack of knowledge which this wealth might be the means of imparting? How can they reconcile such conduct with the declaration of our Savior:—“Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple?”

This passage contains the doctrine of entire consecration. It requires us to hold all our possessions as stewards, and to be always ready to give them up when the interests of

the Redeemer's kingdom require it. It strikes directly at the prevailing practice of *laying up* riches in this world. Christians ought to labor with all their might to make money; but then they ought to devote it to the promotion of Christ's kingdom, reserving only a competence for their support in this life. If wealthy Christians would immediately turn all their resources, beyond the means of living, into this channel, how long would it be before the means of the world's conversion would be provided? And who can lay his hand upon his Bible, and, in the honesty of his heart, say that this is not his duty?

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#### A BIBLE FOR EVERY FAMILY IN THE WORLD.

God has revealed his will in his written word, and committed it to the keeping of his church. The last duty enjoined by our Lord, before his ascension, was that of making known his revealed will to every creature. This obviously includes not only the preaching of the gospel, but the supply of the Holy Scriptures.

Indeed this is the only method by which Christianity can obtain a permanent footing. -And this will doubtless be recognized as a duty by all who regard the written word as the *only rule of faith and practice*. The Bible contains the only system of religion which is capable of elevating our degraded race. Efforts have been made to supply every accessible family in the United States with a copy of this blessed book. This is nearly completed; yet, from the influx of emigration, and from other causes, it is found necessary to recommence the work as soon as it is finished. It is a matter of rejoicing that, in this good work, the heathen have not been entirely overlooked. Considerable sums have already been appropriated for the distribution of the Bible in heathen lands; and the project of supplying every family in the world with a Bible, within a given period, has been brought forward. *Twenty years* is the period named. This may startle many people, as extravagant. But we think a little calculation will show that the project is perfectly feasible, provided Christians will come up to the work, as duty obviously requires. According to the previous estimate, the popu-



lation of the globe is . . . .	800,000,000
From this deduct the number	
of Protestants, estimated at .	72,000,000

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This would leave . . . . . 728,000,000  
 destitute of the Bible. Allowing five persons  
 to every family, there would be 145,600,000  
 families to be supplied. Dividing this number  
 between twenty years, we shall have 7,280,000  
 families to supply annually. Estimating the  
 number of Christians in the world at 10,000,-  
 000, the proportion to be supplied by the two  
 millions of professors in the United States  
 would be 1,456,000 annually. English Bibles  
 are now furnished by the American Bible So-  
 ciety for fifty cents a copy. But taking into  
 consideration the cost of translations, and the  
 additional expense of printing in other lan-  
 guages, we will estimate the cost of Bibles at  
 one dollar. And supposing the distribution to  
 cost the same amount, the sum necessary to be  
 raised annually by the United States would be  
 \$2,912,000. This, when divided among two  
 millions of church members, would amount to  
 but *two cents and eight mills* a week for each.  
 Will any Christian say he cannot give this

amount? How few are there who do not spend many times this sum for things which they do not need. How few who would think of regarding so small an item of expense where their appetites or personal gratification are concerned. Yet this small sum from every professing Christian would give the Bible to every family in the world in twenty years.

But look at what is now doing for the Bible cause, and see how inadequate are the present efforts of the church. The annual income of the American Bible Society, as reported at their anniversary in May, 1834, is \$88,600. From the two millions of church members in the United States, deduct the Methodists, who have their own Bible Society, and divide the sum among the remainder, and we have an average of **SIX CENTS AND FOUR MILLS!** *Six cents and four mills* a year, then, is the average amount contributed by each professor of religion in the United States for the circulation of the Bible among the destitute. But this amount includes the *sale of Bibles*. The amount of donations and legacies is but \$25,105, which is a little less than one cent and a half a year for each church member. We have, however, included the sale of Bibles,

because many Bibles are purchased by auxiliary societies for gratuitous distribution. At the present rate of contribution, then, the supply of the world would be the work of ages. Will not Christians awake to their duty, and make a little self-denial for placing the word of God in the hands of all men?

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#### TRACTS FOR THE HEATHEN.

In every place religious tracts have been found to be a powerful auxiliary to the ordinary means of grace. To the missionary among the heathen they are peculiarly so. It is only through their instrumentality that the voice of a single missionary can be heard at all by the millions of heathen with which he is surrounded, as in China, and most parts of India; and the eagerness of those people to receive these little messengers of truth is almost incredible. Did our limits permit, we could entertain our readers with the most thrilling accounts from Mr. Gutzlaff, in China, and from many of the missionaries in various parts

of India. The inhabitants of Asia, and especially the vast empire of China, are a reading people. Buddhism, the religion of the country, is trembling before the spirit of inquiry. The people are getting tired of its ponderous system of superstition. Their minds are just in the condition for receiving any new system that may be presented. A single tract may be the means of deciding the destiny of many for eternity; and so eager are the people to receive them, that multitudes must be turned away, because the missionaries cannot supply them. In some places thousands of applications for tracts are made every year. Mr. Gutzlaff has been several times literally robbed of his books, from the eagerness of the people to obtain them. The Karens, an interesting tribe in India, having obtained a few tracts, cut them into small pieces; each one who could obtain a piece laying it up carefully, as a token that their long-cherished expectation of light was about to be realized. A number of cases have come to the knowledge of the missionaries where a single tract has been the means of opening the dark mind of the benighted pagan to receive the gospel. The American Tract Society has responded to the call for tracts

among the heathen, by making annual appropriations, relying on the liberality of the church to obtain the requisite funds. Christian reader, will you lend a hand in this good work? Remember that every cent you contribute may send a tract to some poor heathen, containing a portion of divine truth, sufficient to lead him to the Savior.

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#### SYSTEMATIC GIVING.

Christians, of enlarged views, and liberal souls, will not limit their appropriations to benevolent objects to the specific proportion which would be necessary if all would do their part. They will remember that multitudes, who call themselves Christians, will bear no portion of the burden; hence their own responsibility will be increased. They will feel bound to DO ALL THEY CAN, until the momentous work of the conversion of the world shall have been accomplished. Such Christians will not be governed by *impulse*: they will act from settled Christian principle. They will lay out their

plans with reference to the one great object. Their alms will flow in systematic and regular channels. They will calculate how much they can give; and this will be apportioned among the various objects of benevolent effort, connected with the conversion of the world, according to their relative importance. Perhaps a better plan cannot be devised than that recommended by the apostle Paul to the Corinthians: "Upon the first day of the week, let every one of you lay by him in store, *as* God hath prospered him."—1 Cor. 16:2. By pursuing this plan, any person may, at the close of the week, after liquidating his current expenses, lay up his surplus receipts, until they shall have accumulated to a sufficient sum, and then distribute them according to the claims of the several benevolent objects. And this, to the Christian whose heart is in the work, will be a delightful service. He will feel a pleasure in trusting the Lord for future supplies, while he makes the most of his present means of doing good. But, in many cases, it might be a surer method to set apart a *specific* sum every week, with conscientious exactness, proportioned to the amount of income. And if all Christians would give what was required under

the Jewish dispensation, every benevolent enterprise will be abundantly supported. Not only were they required to give *one tenth* of their *whole income*, but to make various other offerings, amounting, probably, in the aggregate, to an equal sum: yet they did not complain of it as a burden; but, in addition, found the means of making *free-will offerings* in abundance. And it is worthy of special notice, that the Jewish nation never were so prosperous and wealthy as when all these requisitions were faithfully complied with. Various other plans for regulating our contributions are worthy of consideration. The setting apart of the proceeds of business for particular days, or of particular fields or trees, or the retrenchment of particular articles of food or dress, for specific objects, commends itself to those whose means are limited; and the Monthly Concert furnishes a convenient channel for the delivery of contributions to the cause of foreign missions. There is a peculiar appropriateness in setting apart the income of the first Monday of the month for this cause. During the whole of this day, from some part of the globe, prayer is ascending up to heaven for the conversion of the world; and in our theological seminaries

the whole of this day is spent in fasting and prayer for this object. How delightful then would be the reflection that Christians, all over the world, were *laboring* at the same time to procure the means of carrying into effect the object of their prayers. Suppose the average income of one half the church members in the United States to be one dollar per day, and this plan would furnish the means necessary to support 7,500 missionaries, the proportion supposed to be required from the United States. Suppose the average income of the whole number to be fifty cents a day, and the universal adoption of the plan would accomplish the same object. We know that some people have acquired the habit of providing the smallest pieces of silver for their contributions. Such persons will doubtless be startled at the idea of giving a dollar at Monthly Concert. But an anecdote related at the meeting of a presbytery, in the State of New York, several years ago, will show that withholding from the Lord is not the surest way to overcome the evils of poverty.

In one of the villages in the central part of that state lived a man who had been for many years struggling with poverty. He had a large



family, and was embarrassed with debts. He was not counted upon at all for sustaining public objects. He had never even contributed for the support of the gospel in the church to which he belonged. It was thought to be enough for him to support his family and pay his debts. At length, however, he came to the conclusion that he must live a life of greater devotedness to God. As genuine Christian feeling always manifests itself in compassion for perishing souls, a missionary spirit was awakened in the bosom of this poor man. For some time it was noticed that there was *one solitary dollar* among the contributions at Monthly Concert. At length the person who received the collection noticed that the dollar came from the poor man of whom we are speaking. As it was then a strange thing for any one to give that amount, the receiver expostulated with him for giving more than he was able. He replied that he thought it his duty to give a dollar. He also commenced contributing for the support of his minister. The first year he gave five dollars; the second, ten; the third, fifteen; and we believe *thirty* the fourth year. At length the house of worship had gone to decay, and the people thought the expense of

repairing it would be as much as they could bear that year; so they began to talk about dispensing with preaching for one year. At that moment the poor man stepped forward, and exclaimed, in substance, "What! do without the gospel! I cannot think of it. How can we live without the gospel? I will give *fifty dollars!*" This aroused the spirit of the people, so that the amount necessary for repairing the church, and increasing the minister's salary one hundred dollars, was raised on the spot. A few days after this man went to his minister, and told him that he felt exceedingly distressed about a portion of the township, which was entirely destitute of religious privileges; but the minister was unable to give him any satisfaction, and he went home. However, he soon after returned, and informed the minister that he had concluded to give *fifty dollars* towards supporting a missionary upon the *moral waste* of which he had spoken on his former visit; and that his son, who lived with him, had agreed to give a like sum. This again roused the spirit of the congregation. Seven hundred dollars were immediately subscribed, and in *three weeks* the missionary was on the ground,

By this time, perhaps, the reader's curiosity will be excited to know how this poor man obtained the means of giving so liberally. This is the *moral* of the story; and we cannot but regard it as a literal verification of the promises quoted in a previous page: "There is that scattereth, and yet increaseth," &c.; and "the liberal soul shall be made fat." After this man concluded to *seek first the kingdom of God*, and to give liberally for the promotion of that kingdom, the Lord prospered him in his worldly affairs. He paid off his debts, and rose from a state of pinching poverty to one of comparative ease and comfort. He was enabled to support one of his sons at college, as a candidate for the ministry, and to see the rest of his family well provided for. On his death-bed the aged saint called his children around him, and gave them his dying charge. He assured them of his strong confidence that he should meet them all in heaven, although one of them was a *drunkard*. As the happy spirit left its clay tenement, the eldest son kneeled down, and thanked the Lord for giving them *such a father*, and prayed that they might all follow in his footsteps; and truly this prayer was answered in relation to himself.

In a few weeks the drunken son was hopefully converted; and we have reason to believe that the good old man's expectations will be realized, in seeing all his children in heaven. "Mark the perfect man, and behold the upright; for *the end of that man is peace.*"

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## AUXILIARY SOCIETIES.

A very efficient means of raising contributions for missionary purposes is found in the formation of auxiliary societies. This is especially necessary in places where there is no regular Monthly Concert; and, generally, it is an excellent method of exciting a missionary spirit. Matters of this kind should be chiefly managed by laymen, to save encountering the prejudice too often excited against clergymen, by their frequent calls upon the people for money, and also to relieve the pastor of labor which can be as well performed by others. But, in congregations which are supplied with pastors, the minister should be consulted; and he ought always to see that the matter is at-

tended to in some form. The proper method of proceeding, in the formation of little missionary associations, is to notify a meeting; and when the people are assembled, proceed to organize, by first asking divine direction, and appointing a chairman and secretary. Then adopt a simple form of constitution, briefly setting forth the objects of the society, its officers, the manner of their appointment, their duties, and the amount which each one is to give per week, month, or year. But it is better to have the subscriptions payable at short intervals, because a small amount can be more easily obtained twelve times a year than a large sum once a year. However, it is perhaps better not to require any specific sum, but leave each member at liberty to fix the amount of his subscription, as that will leave more scope for the exercise of liberal feelings, and enable each one to give according to his ability. It would be very profitable for these societies, especially in country places, where intelligence is not easily obtained, to subscribe for missionary papers, and meet on the first Monday in the month, to read and hear intelligence, to give in their contributions, and to pray for the cause. It is also decidedly preferable that

the various classes should act separately in these affairs; the old men by themselves, and the young men by themselves; the matrons by themselves, and the young ladies by themselves. We would even encourage children in forming such associations. There is a wrong feeling abroad in relation to these things. The fear that something will be done indiscreetly often operates to prevent the young from coming forward in these noble enterprises. But we should bear in mind that the object is not merely *present benefit*, but the mental and moral discipline of those to whom the whole cause must soon be committed. The separate action of the young will train them up for the service, enlist their feelings deeply in the cause, and secure their hearty and efficient action in subsequent life. "Train up a child in the way he should go, and when he is old he will not depart from it." Who then will say that children should not be trained up to *habits of benevolent action*? Even if some indiscreet things should be done, they had better be suffered in youth than in manhood; and as knowledge and discretion, in relation to such things, are only acquired by experience, less injury will result from the blunders of inexperienced youth,

than those of inexperienced manhood. And when we wish to bring all the energies of a community to bear upon any object, we must put in operation an influence which will reach every member of such community; and this can be done in no way so effectually as by the separate and distinct organization of each class by itself. To young ladies, who wish to form plans for doing good, we would recommend a little work, published in Boston, entitled "*Louisa Ralston.*" It is of great importance that every association should have a specific object. For instance, suppose in a single congregation there were the following societies, for the following objects: (1.) A society of old men, to aid in the support of a particular mission; (2.) A society of matrons for the same object; (3.) A society of young men, for the education of a native youth, connected with the mission, whose name shall be known to them, and with whom they may correspond; (4.) A society of young ladies, for the education of a native female, whose name shall be known to them, and with whom they may correspond; (5.) A society of children, for the education of a heathen child, whose name shall be known to them. Each of these societies, or all of them

jointly, should open a correspondence with the missionaries of the station. This would keep alive the missionary spirit, and excite a deep interest in behalf of the particular mission, for the benefit of which the societies are organized. It would also cheer the hearts of the missionaries, in their solitary labors, beyond any thing which they receive from large official bodies. This plan would also have the advantage of keeping a *tangible object* before the minds of the people; and it would commit them for its support.

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## HOW TO BEGIN THE YEAR.

For several years past the first Monday in January has been set apart by most denominations of Christians, as a season of fasting and prayer *for the conversion of the world*. And is not this a most suitable method of beginning the new year? Ought we not to give this object a prominence above all others? Is not this, if rightly observed, calculated to give a new impulse to the missionary work? We



have positive evidence that our supplications, on this occasion, have not been in vain. On this very day, in 1833, the Holy Spirit descended, most unexpectedly, upon the missionary station at Ahmednugger, India. This was so signal a display of divine grace, that the Rev. Hollis Reed, our missionary there, came to the conclusion that there must have been special prayer that day in behalf of the heathen. He wrote as follows, before having heard that the day was observed in America: "I begin to think our Christian friends in America began the year by praying for their unworthy brethren in India. Did you not particularly remember us at the first Monthly Concert in the year?" Doubtless the light of eternity will reveal a multitude of similar cases. And should not this token of divine approbation stimulate us to offer up more fervent prayers on that day? and to consecrate ourselves more unreservedly to the work of the world's conversion? Who can look on with cold apathy and indifference, while the American church is bowed in deep humiliation, in behalf of their perishing fellow-creatures?

THE END.

## THE MAP.\*

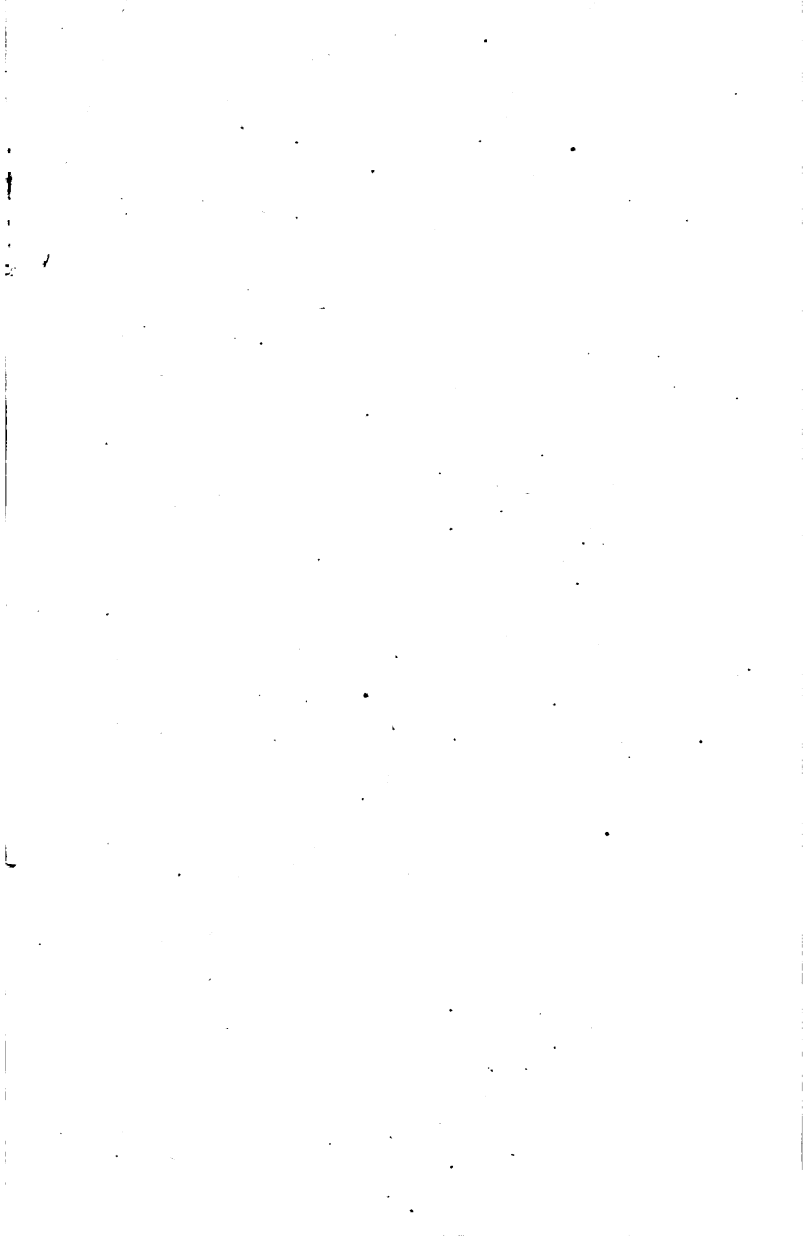
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The Map which accompanies some of the copies of this work is intended to represent the moral condition of the world. Those parts of the earth where Christianity prevails are designated by blanks, to represent light. Where the Christian religion, in its corrupt forms, as the Greek and Roman churches, prevails, the places are distinguished by a light shade. Those parts where unmitigated heathenism prevails are marked with a deep shade of black. A single glance at this Map will convey a most gloomy impression to the Christian heart which is set upon the conversion of the world to God. Yet, when we take a minute survey of the few *bright spots* presented to our view, how will these impressions be deepened! The United States is the most favored spot on the globe. Here we have, at the present time, probably, not less than 16,000,000 inhabitants. We have, in the foregoing pages, estimated that there may be *two millions* of communicants within the pale of Evangelical churches in this country. Of these, however, the *extreme bounds* of charity would not lead us to suppose more than one half to be eagerly engaged in promoting the conversion of the world. Of their prospect of *personal salvation* we say nothing. What then is the character of this BRIGHT SPOT? Only *one eighth* of the

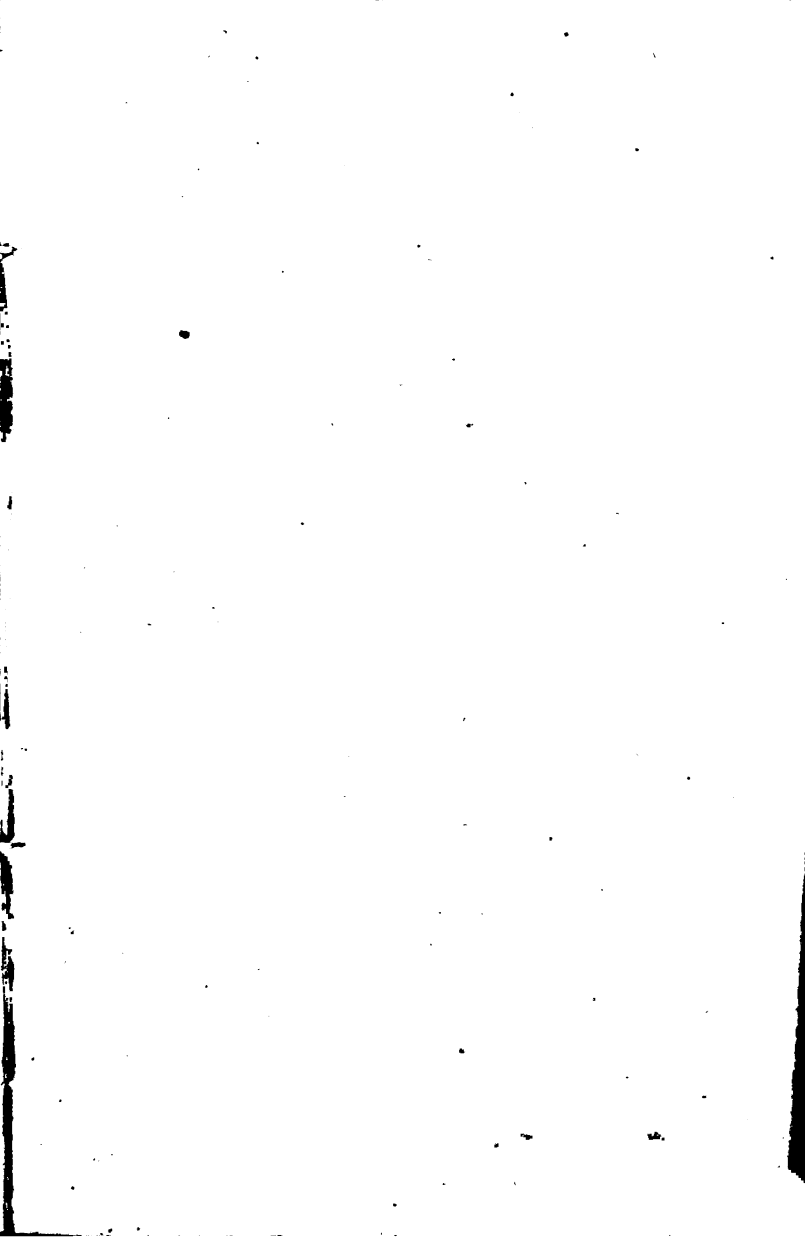
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\* This Map is published by the Sunday School Union. It is bound up with this work by special permission.

population even claim the character of nominal professors of evangelical religion; and not more than *one sixteenth* are laboring to spread abroad the light that shines around them. Surely then this land should only be painted in the dusk of twilight. Ah, what a gloomy picture this earth presents! Yet a more minute survey of the whole will open some gleams of hope to the anxious mind. The little bright spots, seen at intervals over the face of the world, show that the light is breaking upon the dark places of the earth, which are full of the habitations of cruelty. From these, the student of missionary geography may number the sacramental host—the *army of the last day*—a feeble band indeed, when compared with the *army of the adversary*, and with the magnitude of the conquest; but  
**“MIGHTY THROUGH GOD, TO THE PULLING DOWN OF STRONG HOLDS.”**







$$\frac{2x + 80}{3} - 40 + x - 40 = 2x + 80 - \frac{2x + 80}{3}$$

$$6x + 80 - 360 + 9x - 360 = 18x + 80$$









